The Relief Society Magazine

June
1928

No. 6
Vol. XV

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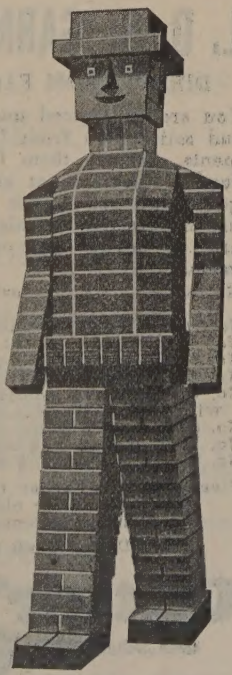

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GENERAL PRESIDENCY AND GENERAL SECRETARY OF THE GENERAL BOARD OF RELIEF SOCIETY

THE
Relief Society Magazine

VOL. XV JUNE, 1928 No. 6

Relief Society Conference

Mrs. Amy Brown Lyman, General Secretary

The Annual Conference of the Relief Society was held April 4 and 5, 1928, in Salt Lake City. President Clarissa S. Williams presided. She was assisted by Counselor Jennie B. Knight, who conducted the meetings.

The following sessions were held: An officers' meeting for general stake and mission officers; three department meetings; a breakfast session for stake and mission presidents; and two general sessions. The department meetings, which were an innovation, proved to be most satisfactory. The departments featured were the Theological, the Literary, the Social Service, and the department for choristers and organists.

On the evening of the first day, an elaborate pageant known as the Relief Society Review and presented under the supervision of the Salt Lake county stakes, was given. The original presentation was on March 16th by the Salt Lake county stakes, in honor of the anniversary of the Relief Society. The Review commemorates the founding of the first Salt Lake stake Relief Society, which occurred in 1877. It was repeated at the request of the General Board for the Relief Society representatives at the conference. This magnificent production was greatly appreciated; the Tabernacle was filled again as at the initial performance.

An interesting feature of the conference was the display, at Relief Society headquarters, of work done at the Work and Business Meetings of the Salt Lake county stakes and arranged by the officers of these stakes. There was almost every kind of article one could think of, from ordinary made-over clothing and other practical pieces, to the most exquisite art creations.

The conference was well attended by enthusiastic workers from 98 out of the 99 stakes, from the European mission and from six of the missions in the United States. Official roll call at the General Officers' meeting showed the following representa-

tion: General Board members, 20; stake and mission officers, 581, including 76 stake presidents, 109 counselors, 52 secretary-treasurers, 24 choristers, 19 organists, 295 other ward members, 6 mission presidents; total, 601. In addition to the stake and mission officers a large number of ward officers attended the department meetings and general sessions. The registration in the departments was as follows: Theological and Literary department, 600; Social Service department, 550; Choristers and Organists department, 176; total, 1326. The General Session filled the Assembly Hall to capacity, the number reaching 2400 at the afternoon session.

Mrs. Lizzie Thomas Edward, Chorister, and Miss Edna Coray, Organist, were in charge of the music, and no pains were spared by these leaders to make it a real feature. The Grant stake furnished the ushers for all the meetings, and the promptness with which the large audiences were seated was a tribute to their efficiency.

Officers' Meeting

(Morning Session)

Counselor Jennie B. Knight

I trust that the beautiful prayer that has been offered in our behalf will be answered this day, and I see no reason why it should not be answered. I pray that the Lord will bless me with His holy spirit that the things I have to do may be done acceptably to Him; and then, if they are acceptable to Him, I am sure they will be acceptable to you and to all with whom I have the great pleasure to labor. There is a saying that continual rest is rust, and that real life lies in love and laughter and work. All of you have had the pleasure of making preparations for your daughters to come to your homes to celebrate a Thanksgiving or a birthday or a Christmas, or a family gathering, and your hearts have throbbed with the joy of the preparation. No stone has been left unturned that those who come to your home may have continual happiness while they sojourn under your roof. Such have been the feelings, my dear sisters, of the officers in preparing for the return of their daughters to this, our Relief Society home, that you might have joy and satisfaction, that you might be built up in your hearts and in your minds and in your spirits, to carry on the work that you have to do when you return to your various localities. We have tried to make you happy, and to prepare a feast for you; and President Williams has worked earnestly that this conference might be a success. It was at her suggestion that we have department work this year; and the committees that have been appointed for the different divisions have certainly

not only worked but they have prayed and they have studied, that their work might be a success and that you might be partakers of it. We are thankful to our heavenly Father that so many of you have been privileged to come here. Now, we know that owing to the great sorrow that has come to our beloved president you would scarcely expect her to participate through words in this conference; but you know that we have her love and devotion and wisdom, and we are delighted that she is here this morning. We pray that you may go home filled with the joy you have in seeing her with us today.

We want you to make yourselves at home here in this building, and feel that it is really your home, and to ask the questions that come to your mind regarding the work.

We are sorry for the stakes that have been called upon to part with some of their loved ones and their presidents, and we are grateful to our heavenly Father that He has raised up women to fill the positions of those who have passed on; we bespeak for them the love and friendship of this great body of women. We trust that the new officers may feel just as much at home as those that have been here before. We want you all to know that we are anxious to do everything we can for you, not only at this conference but when we go out into the conventions to help you. Our only desire is to be of service.

We have a few suggestions which we desire to make at this time.

Class Leaders' Convention: The General Board recommends that each stake in the Church hold this year a class leaders' convention instead of a visiting teachers' convention. A class leaders' convention would include all the Relief Society stake and ward executive and special officers, also the stake and ward class leaders. Following are some suggestive topics: Morning session, "Teacher Training," "Better Methods of Teaching," "Better Teachers," "Discussion;" afternoon session, departmental work of the following groups: presidents, secretaries, choristers and organists, theology class leaders, literary class leaders, social service class leaders and work committee, the departments to be conducted under the direction of stake leaders. A most successful class leaders' convention was held in Deseret stake last year.

Sustaining Visiting Teachers: The General Board recommends that Relief Society visiting teachers be sustained at Relief Society ward conferences. They may be sustained in a group, but it is preferable that their names be read.

Receiving New Members: The General Board recommends that all new Relief Society members be voted in at a regular Relief Society meeting, preferably at the work and business meeting; also that where Relief Society women remove from one ward to another, they be received also by formal vote.

Group Conventions: It has been observed that often at the group conventions the Relief Society does not have large enough rooms for their meetings. The General Board recommends that Relief Society stake presidents consult early with the Priesthood presidents and make the best arrangements possible for rooms for the group conventions. It is also recommended that Relief Society stake officers make it a point to invite the local priesthood to the Relief Society sessions of the group conventions, and give them special seats on the stand or at the front of the room.

Tonight we are to have an entertainment in the Tabernacle, the Relief Society Review—a magnificent pageant to be given under the supervision of the Salt Lake county stakes. A rich treat is in store for you there. A beautiful souvenir booklet, provided by the women who have arranged this Review, will be given to each of you. We wish to thank the Salt Lake county stakes, which have loyally come to our support by preparing this excellent exhibit, in reproducing, for the special benefit of this conference, this inspiring Review. Thursday morning, at 7:30, we shall have our presidents' breakfast. The stake and mission presidents are invited to be the guests of the General Board on this occasion. A portion of the time will be devoted to a discussion of some of our problems. Thursday will be devoted to two general sessions in the Assembly Hall.

ANNUAL REPORT

Mrs. Amy Brown Lyman, General Secretary

The annual report of the Society was read and briefly discussed by the Secretary. One of the most interesting features of the report was the increase in the average attendance from 20,661 last year to 22,590. This growth was attributed to the deeper interest which was taken this year in the excellent course of study.

A gain in receipts in the various departments during the year and a growth in the various activities was shown in the report. The present membership is 61,820 as against 61,289 last year—a gain of 531 members during the year. The membership includes 10,250 executive and special officers, 20,565 visiting teachers, and 31,005 lay members. 1,125 ward conferences were held during the year, which means that conferences were held in the great majority of the wards and branches. The visiting teachers made 686,605 visits to families, and in addition 189,302 visits were made to the sick and homebound. For charitable purposes, $100,105.39 was paid. The total assets of the Society are listed at $1,004,385.18, all funds being held locally. (For full report see May, 1928, *Relief Society Magazine*.)

Reorganizations were reported as follows: Idaho stake, reorganized, October 29, 1927, Mrs. Delia Lechtenberg, released;

Mrs. Alta Childs appointed president. Grant stake, November, 1927, Mrs. May Silver passed away, Mrs. Blanche W. Daynes appointed president. Weber stake, January, 1928, Mrs. Aggie H. Stevens, passed away; Mrs. Marianne Browning appointed president. Shelley stake, February 4, 1928, Mrs. Mary E. Freeman, released; Mrs. Cora M. Christensen appointed president. Nebo stake, March 25, 1928, Mrs. Hepsy Sperry Lewis, released; Mrs. May Harding appointed president.

DR. FRANKLIN G. EBAUGH

Director, Colorado Psychopathic Hospital

I have been asked to talk on the subject of a state program for the care of the mentally defective. Being a visitor, I hope I am privileged to tell you the facts as I see them, regarding the state of Utah.

I have read Dr. Wallace's report, which is very complete, and the recommendations that he has already made are certainly the only recommendations to be made. It is surprising to me in that I am from an adjoining state, a similar state in many ways, except a poorer state regarding per capita work, a state that is slightly above the population of this state, to find that you have not an institution for mental defectives, and that you are treating your feeble-minded population by placing them in an over-crowded state hospital for the insane; likewise you are placing the feeble-minded in the state industrial home, and in various other institutions. It is also my understanding that special school work, which is far beyond the experimental stage and has proved successful during the past ten years, has just had its beginning in Utah. This latter condition is one that is easily remedied, possibly easier in Utah than in many of the other states, because you have so many organizations actively interested in welfare work. All advancement along social and moral lines comes from the general public, and it comes from organizations of this type. You could create a public demand in a short time to remedy this condition. Likewise, in looking up statistics, I was more than amazed to find that Utah is the last of all the states in the matter of the care of mental defectives. It is classed with two other states, Mississippi and Nevada. Each of these states, has recently passed through their state legislature, a bill authorizing an institution for the care of feeble-minded. Nevada passed this bill over the governor's veto. Surely it is possible, through public demand, to make this necessary step for Utah. I am more than amazed to find that Utah does not have a single institution for this work. I must say also that I am greatly surprised to find that the L. D. S. Hospital, the hospital which we have heard so

much about during the past four years as one of the most representative hospitals of the west, has not an out-patients' department.

As for state care of mental defectives, a very definite program has been already devised. It has proved successful for over fifteen years in the state of Massachusetts. This plan comprehends the following steps: First, identification and registration of all feeble-minded individuals throughout the entire state. For years we have been registering the acute infectious diseases, and the first step for state-wide care of mentally defective children consists of having each feeble-minded individual in every community registered, so that you know the total number of feeble-minded population. This is easily accomplished through a survey, and with a very little expense. Traveling clinics or a clinical survey would enable you, in a few months, to identify and register all the feeble-minded in your entire state.

Knowing the population and realizing the problem (I would estimate that in the state of Utah you most likely have from 3000 to 5000 feeble-minded children to take care of,) the second step would be to provide adequate instruction. You would then classify the group. The lower types, the idiots and the imbeciles, should be placed in a training school. Please call such an institution a training school, and please provide in this school all the necessary equipment for proper training. It is possible for the low types of mental defectives to be so trained that they will be able to take care of themselves in an industrial way. From the institution I am quoting, over one-third of the inmates have been discharged to help out in various factories and industrial enterprises. After two years, a careful survey was made regarding the individuals who had been trained in this institution. It was found that 220 patients earned $222,000 per year, a little more than an average of $1000. Two cases have impressed me very much. One man, an imbecile, had a mental age of six, yet he received a prize for the best section of track, working for a railroad. He earned, on an average, $25.00 a week. Thus the returns in real dividends are not to be under-estimated in comparison with the cost of caring for these individuals. I am speaking of low-minded types of feeble-minded individuals—types for which we have thought there was little possibility of training. Another case is that of a man who was discharged to a farmer. The farmer says that when John first came he seemed very peculiar; but as the family learned to understand him, they got along fine. The first thing that happened to John was that he left a two-horse team and wagon in the middle of the field at seven o'clock. The farmer could not locate John in the surrounding fields, nor in the barn, but he finally located him sleeping peacefully in his bed, at 7:30. John said, "I am sorry; I have been going to

bed for the last five years at seven o'clock." He continued automatically the habit instituted at the training school. John was a very productive worker. All but ten percent of the group discharged from this institution made a very satisfactory economic adjustment.

The third step in state-wide care of the mentally defective implies more than training schools; it implies the organization of special classes and vocational work in the public schools, and includes also supervision from the viewpoint of the community, and supervision is very much needed. I recall examining several feeble-minded boys in a clinic. The youngest had a mental age of six, but from a mechanical viewpoint he had a mental age of twelve, practically normal. (We accept twelve and fourteen as normal. The army statistics showed an average mental age of thirteen.) This lad was making no progress in school; in fact, he had spent four years in the fourth grade. After school he was working as an automobile mechanic and receiving a salary of from $15 to $18 a week for this work, an average salary for that community. After each pay-day, in fact before he had a chance even to reach his home, I found that most of this money would be taken from him through gambling games and games of chance, in which he did not have the judgment or ability to discriminate. This boy was also unable to make change. If you should give him a simple test, for instance ask him how much change he would receive from $1 after buying four dozen eggs at 20c, he would be unable to give you the change. Special supervision can do away with that sort of danger. This boy has made a very good adjustment. A social service worker followed him up and made arrangements with his employer for the money to be turned over to the family, where he played a very important role in the matter of support.

Thus far I have mentioned identification and registration of the feeble-minded, instruction of the feeble-minded, supervision of the feeble-minded that have not been institutionalized; and a very large percentage of your feeble-minded population you do not have to institutionalize.

The fourth step is that of institutionalization. It is estimated that only ten percent of the feeble-minded will need to be placed in institutions, and these are the defective, delinquent class and those who have very definite traits of general delinquency. From one percent to four percent of school children are feeble-minded; but only a small majority of feeble-minded individuals have vicious habits. They do not constitute the criminal class. The feeble-minded are not necessarily delinquent, or vicious and unstable. This fact is a challenge to the community, which should develop desirable habits in the feeble-minded, instead of inactivity and idleness. There are good as well as bad defectives. De-

fectives are often productive. In fact, the economic background of this country would be retarded years, if it were not that feeble-minded people are productive. The high grade moron can do some work better than individuals with superior intelligence. For instance, the routine work of farms and factories depends almost entirely on our morons.

The personality types of feeble-minded individuals are very interesting in the majority of cases. They are industrious, if properly guided. They are naturally docile; but certain groups are sullen and cruel. In general, they have the desire to be respectable, a desire that can be encouraged by community organization. In Syracuse, New York, a series of apartment houses have been turned over entirely (including the management of and collecting of rent) to a group of feeble-minded boys and girls who have been discharged from the state institutions. They are not only maintaining themselves but are earning considerable money.

You need a fairly definite state program, if you would expand out of that your initial organization. If you cannot attempt a complete program, I would not advise any half-way measure. You need a state institution for the feeble-minded population, and it is amazing that a state of this type does not have one. Because you can profit by their mistakes, you have a better opportunity, I think, than any other western state to put forth a real community and state-wide organization for the care of the mentally deficient—a program that should be better than those that have been established in older and better organized eastern communities.

In conclusion I would urge you not to neglect your country population. The most pleasant contacts that we have had at the Colorado Hospital have been those that we have in our clinics, from 115 to 120 country communities. If Utah develops a state-wide program and a central administration as advised by Dr. Wallace, I feel sure that in a few years, instead of being the last, that you will be among the foremost in caring for defectives. The Relief Society has great possibilities in fostering and assisting in the work, and you can organize and socialize more and more the work that this society has already begun as a relief organization. I am more than surprised at the representation here. I do not know of any similar representation in the state of Colorado in any contacts that I have had. If you create a demand, you need not worry about any legislature or any political or other phase of the work. It is the community's responsibility; and if you work from that standpoint, there is no doubt but that means will be readily and easily found for you to complete the organization.

BETTER FILMS

Mrs. Julia A. Child, Member of General Board

The moving picture came so recently and has developed so rapidly, being such a force in the entertainment and education of people, that we have not been able to adjust ourselves to it. Twenty years ago if anybody had said that from six to ten millions of people would attend the moving picture shows daily in the United States, we would have been skeptical. Today, however, for good or for ill, we must accept it as a fact. People are being fed on the pictures, some are good and some bad, furnished to show houses all over the land. To eliminate, as far as possible, the evil, and encourage the good, through this new but influential avenue of entertainment and education, it is necessary for us to analyze carefully the whole situation and act cooperatively. We should guide this new power, to make it improvement and uplift as well as entertainment. It is recognized by psychologists everywhere that a very large percentage of all the learning we gain comes through the eye. The eye is often called the intellectual sight. It is important, therefore, in the interest of mental and moral life, that the environment provided be only that which is beautiful and good to see. We hear educators say that children and people become like that which they see often, and enjoy. He who sees and loves the great outdoors is at heart a naturalist; and he who sees and loves art is already an artist in his heart. The continued seeing of nature and the beauty of form and color have made them which they are. Seeing well dressed, fine, clear-eyed people exercises a wonderful influence. That which comes through the ear has great influence also, especially an influence on the mind; but without the eye, in a large way, hearing lacks the appeal to the judgment which is the crowning glory of man. Pictures, which reach the mind through the eye, have a potent influence either for good or for ill; either they lead to a higher realm of spiritual life, or else they lead downward to sin. Fraught with great possibilities for good, educational work and higher forms of entertainment may be portrayed by them. Commercial agencies have monopolized this great means of entertainment by appealing to the lower emotions, and the pictures have often been so vile and full of suggestion that seeing them can have no other than detrimental effects on the individual and on the social welfare.

Joseph B. Tigert, U. S. Commissioner of Education, has said that motion pictures exert a greater influence upon the youth of the nation than does the public school. Our laws require a high standard of qualification and fitness for our teachers, yet we have no adequate regulation for this great industry, which influ-

ences the child's mind to a greater degree than do the public schools. Can we, as mothers, afford to ignore the character and effect of such a force in the education of our children? What is to be our attitude toward it? Are we to help shape and develop, or are we to ignore it? I think we all agree that there is a place for the "movies" and a function for them to fulfill. The point that we are concerned about is what they are, what they can do, and what they are doing to our developing young people. What standards are our children learning from them? Are they getting cheap and vulgar ideas of the fine relationships of life, or are they learning to admire and understand them? Are they learning what courage, honor, and faith really are, or are they getting cheap substitutes? There are many splendid pictures. Lists of these are published in magazines. Published in Indianapoils, is The National Indorsers of Photoplays, a little paper put out monthly by a group of picture-loving people. Any group can have this little paper simply by writing to the publishers in Indianapolis. Its paper carries every month select articles about moving pictures; also a list of pictures suitable for children's matinees, others suitable for older people. The Child's Welfare Magazine, the official magazine of the National Congress of Parents and Teachers, sometimes carries lists of undesirable pictures. Another magazine is Children. This is a parents' magazine. It carries a list with comments, every month, about good and bad pictures.

Unfortunately our Church committee, under the direction of the Mutual Improvement Associations, is not now able to approve pictures as they have done before. Our State university had, until last year, a visual education department; and our committee, composed of members of the M. I. A. were permitted to go up and censor pictures. They published a list of good pictures in the *Young Woman's Journal* last year, of pictures released within the last three years. This department is now closed and there is no place where this committee can preview pictures. It costs from $8 to $10 to preview a picture.

The next problem is how to get the community to take advantage of these worth-while pictures after we have found out what they are. The real test of public interest lies in the support given the picture. It has been suggested that in each community a group of women, representing the various organizations, visit the first-run of a picture, and report their impressions as quickly as possible, either for or against, to their organizations, and have courage to report against a picture, if it is not good. Members of the organizations should be notified as quickly as possible, either by telephone or other means, and should be encouraged to attend the good pictures. The Federation of Women's Clubs in California have sponsored what they call attendance parties.

Large groups of women, sometimes a thousand at once, will attend some particularly good picture, to show to the producers that they appreciate good pictures. In another state, where a very active group of women have been at work for years, definite steps are being taken to give publicity to special pictures. For instance, when the "King of Kings" was presented recently, the Parent-Teachers' Association notified every member that this picture was going to be shown; every Sunday School teacher was notified and asked to tell the members of her class about it. This committee has gone farther, and pledged themselves that when a really good picture is upon the screen, they will end every telephone conversation by commenting on this good picture, and in that way get people anxious to see it. The editor of the largest film trade journal in the country says this: "Motion pictures especially printed for children are put on successfully in a great many places in the country. The theater manager in practically every instance is anxious to put on such a program, and needs only the encouragement and cooperation that may be properly rendered by women's organizations."

This puts it rather up to us to see that our children get the best, does it not? Better films will win out only when thinking people work concertedly together for their final victory over the vulgar, trashy and bad. In your own community you can start a movement for better films. There should be general protest against unwholesome pictures and praise, commendation and encouragement for the better kind.

MRS. KATHERINE R. STEWART

President, Hollywood Stake Relief Society

My dear sisters, it is a great honor to have this opportunity of making a brief report of one of the activities carried on in the original Los Angeles stake, which of course included the two present stakes. At the time the stake was organized in Los Angeles, the Church up to that time had had no affiliation with outside organizations, and we knew that we could not progress in this great Relief Society work alone, that we had to cooperate with others. So, with the consent of the stake presidency, we began to cooperate with various social welfare agencies. A Child Guidance Clinic was to be organized and social welfare organizations and relief agencies were asked to join them. We decided to join; each ward gave $5, and the stake made up the rest for our stake membership. A number of our women also took out individual memberships. Dr. Miriam VanWaters, who is one of the judges of the Juvenile Court and vice-president of the state Welfare Organization of California, was vice-president of this Child Guidance Clinic, as well as President of the Girls' Business

Home. She met and welcomed us most heartily, inviting us to join the state organization also, which we did. We were invited to visit the Girls' Home, where we found them trying to furnish it; so we bought a living-room set consisting of a davenport, table, chairs and piano lamp, and sent it to the home. In response to this gift we received a courteous and appreciative letter, thanking us heartily.

We have also assisted the Children's Hospital, an institution used by a number of our needy people. It had taken good care of our children and had not charged anything where families were needy, and only a nominal sum where families could afford to pay something. Each ward made articles for the hospital; in all we presented 214 pieces. They also were most appreciated. Since we joined the state social welfare organization, we have sent delegates to all the conventions. They have been held in Pasadena, Long Beach, Los Angeles, and the last one in Sacramento. At this convention we were invited to make an exhibit of our work. They had saved a booth for us; and we took special pains to have each ward make some of the best articles they could to decorate the booth. We displayed layettes and the maternity bundles. We had special banners and distributed a pamphlet outlining our work and reporting the things that the L. D. S. women, through the Relief Society, had done during the war.

We hold one social welfare convention each year, when we have the finest speakers in Los Angeles, both within and without the Church, and they are all delighted with our work. Following are some of the topics we have discussed: Cooperation of Home and School in Crime Prevention; How to Cooperate with the County Charities; Explanation of the Community Chest; Objects of Los Angeles Stake Relief Society Social Service Work.

MARY A. CLARK

President, Maricopa Stake Relief Society

I truly feel honored in occupying a few moments of your valuable time. The conference committee asked that we speak of some outstanding thing that our Relief Society had been doing. What the women of Arizona have done for the Arizona temple may be interesting to you.

When we knew for a fact that we were to have a temple in our land, and that our dreams were to be realized, the Maricopa stake Relief Society was asked to contribute $1,000 toward the building. We immediately went to work and by bazaars, our penny fund, concessions at fair, cooked food sales, cotton picking, and, in fact, by everything that was hard (although we received great joy from our labor), we raised $1,450. Of this we turned over $500 to the building committee. We purchased

an electric sewing machine and the best washable material we could buy, and made three complete changes of veil and washroom curtains throughout the temple. We made sample temple suits and baptismal suits, then sent to each stake in the temple district, asking them to make ten complete suits of each, which they did, with the exception of Mexico, which sent us the money to make six suits. Every stake responded loyally and expressed willingness to do more. Maricopa made twenty-six complete suits. We bought material for towels and baptismal suits and asked the Y. L. M. I. A. to make forty of these suits and all the towels. The Y. L. M. I. A. presented a beautiful bridal airline robe for the temple. This we call our bridal costume and it is worn by our brides. The Primary Association made forty baptismal suits. They also made, for the nursery, two beautiful quilts from the pieces left from these suits. We equipped the nursery with beds and chairs. We bought the best material for table runners, altar covers, chair backs, and pulpit covers, and allotted it to each ward, asking them to do their own designing and to use their best workmanship. When it was all returned to the temple, we had 144 pieces in all, and we were very proud of this work—embroidery and cut work, and yards of beautiful tatting. It is estimated that 1879 hours were spent in this work. One sister told me that she had spent three hours a day for seven weeks on the piece that was allotted to her. The stake board spent weeks in sewing. They would take luncheon and spend the entire day sewing at the temple. About two months ago the stake board prepared and served a banquet to sixty-five of the temple workers.

We have been very happy and proud in doing our bit to help make it possible to have a temple in the great southland, where many thousands of the Latter-day Saints, who never had a chance to do their own work or work for their kindred dead, will now have the privilege of doing so; and it means much to our noble pioneers who have spent their days making the desert blossom as the rose, that they can now spend the evening of their lives working in the temple of their God. In the four months since its dedication, 13,000 baptisms, 7,000 endowments, and 26,000 ordinances have been performed.

Another part of our work was demonstrated a few weeks ago when a little colony of fifty-five of our people came from Oklahoma to find employment in the cotton fields of our valley. Very soon their provisions were diminished and they were destitute. You could not conceive of greater destitution and want. The Relief Society president of the ward they resided in felt that this was a problem almost beyond her, so we asked each ward president to assist. They gathered up dishes, clothing and bedding, food, money, and everything necessary. When all collected, it

required two trucks to haul it out to these people. It meant much to them, making it possible for them to send their children to Sunday School and to the public school; and they seemed very grateful. I hope that our Heavenly Father will endow us with wisdom and a clear vision to grasp all such situations as they come to us and guide us always in giving the right help.

COUNSELOR LOUISE Y. ROBISON

Sister Lyman, who is chairman of the group convention committee, has asked me to look through the questionnaires of last year and give you some of my findings. It is remarkable how many 100% records there were of attendance at the executive officers' meeting. Almost all were 100%. Board members fell down a little, the average of attendance at the stake board meeting being not quite 50%. But their attendance was better than that of the ward presidents, who made a smaller showing.

We are interested to learn how often you hold your stake board meetings. We have here, out of 65 reports which I have examined, 36 stakes holding board meetings every month. We have seven holding them every two weeks. We have four stakes which hold them three times a month, and eleven stakes which hold them every week. You can check up and see in which list you come. In the matter of department work at union meetings, some of our stakes are handicapped, and it is no criticism of any stake when it does not have sufficient room for department work; but out of the 65 stakes more than 50% have room for department work, a record which we think excellent. There were two or three stakes (and I think the report was quite pathetic) that had plenty of room, but did not have time because they had to meet with the Priesthood. We are wondering if we could not take it up with our Priesthood and see if some other condition could not exist, because without department work, you stake presidents are handicapped in getting your work over to the ward presidents. There was one thing that was encouraging, and that was that all of the stakes out of the sixty-five held their ward Relief Society conferences on Sunday, except two.

How many of your wards have sufficient means contributed to look after the wants of the needy? We found there were 18 stakes which said they had sufficient. We have more than half of the stakes reporting that they do not have enough. We shall have to try to educate the people of the wards to contribute more liberally. Sometimes people do not know that they are expected to donate. In one of the stakes which I visited last fall, a very intelligent stake board member, who was a convert to the Church, explained to me that she had not the background of having had her mother a Relief Society worker, and she never knew until she

became a member of the stake board, that contributions were necessary.

For years we have been asking that the officers of every stake and ward read the instructions in the record books. The stakes often write for information that is found in the records. Out of the number of questionnaires that we looked over, forty of the stakes read these instructions; the others did not. Not quite half of the stakes bind their Magazines.

Very few stakes report that all the Relief Society people pay their own annual dues. In many instances, the wards or stake have to supplement the dues. Five stakes reported 100% of their membership as paying annual dues; and over 30, that more than 80% paid their annual dues. I visited one stake last fall that I thought had a beautiful idea. In one ward of that stake there were a number of dear old ladies who had helped carry the load of the Relief Society, but now, because of financial conditions, they could not very well pay their dues. So the ward president, each year, writes a dear little note on the birthday of each of these sisters, telling her how happy the women are that she is one of the members of the Relief Society, and how they appreciate her efforts, and adding that for a birthday present they would like to have her accept her membership due in the Relief Society. This note is sometimes accompanied with a flower or other token.

Women who have been in the Relief Society a long time know that the interest on the wheat fund is a sacred trust and should be used only for specific purposes. There are 46 stakes out of the 65 which used their wheat fund interest religiously for health purposes. There was a pathetic thing—two or three reported that all of the wheat fund was lost. I am sure these sisters would have given it for health if they had had it. But some stakes have used wheat interest just as they saw fit.

Officers' Meeting

(Afternoon Sessions)

Theological and Literary Departments
Salt Lake Assembly Hall

Counselor Louise Y. Robison, presiding

Theological Section, Mrs. Lotta Paul Baxter, member General Board, Conducting

President Nephi L. Morris addressed the Theological section on the subject, "What is the Value of Theological Study to Women?" This was followed by brief discussions by Mrs. Lizzie B. Owen, president of Cache stake, on "Has Your Faith Been Strengthened by Studies in Theology?" and by Mrs. Bessie G.

Ballard, president of Logan stake, on "Have the Theological Lessons Increased Your Desire to Read the Scriptures?"

Mrs. Owen testified as follows: My faith has been greatly increased through a study of the theology lessons, which have taught that throughout all the dispensations God has spoken to his people through his prophets, and that the measure in which they have prospered or suffered has been in proportion to their obedience to his commandments. In reading of God's dealings with his saints who lived anciently, we find that he was always kind and merciful, loving and forgiving, and that he labored with them at all times to live righteous lives; that in all dispensations he had prophets to lead and guide his people, and that the blessings we enjoy today are measured by our knowledge of our heavenly Father and his laws and our obedience to them. It has increased my faith to know that the prophets who lived in ancient times saw in vision the restoration of the Gospel in this dispensation, that their prophecies concerning it and the coming forth of the Book of Mormon were recorded in ancient times, and that I have been privileged to live and see the fulfilment of these prophecies. It has strengthened my faith to become acquainted with the ancient prophets, and to know that at all times the leaders of God's people were filled with courage, integrity, and faithfulness. It has increased my faith to learn of the wonderful women who lived in ancient times and the important part they played in the great drama of life; to learn of Christ, our Master, to know that his teachings have been preserved for us, and that we can apply them just as well today as they were applied anciently; to know that the same organizations that existed in the primitive church and the same gifts and blessings enjoyed anciently, have again been restored to the earth.

It has increased my faith to know of the courage, integrity, and faithfulness of our Prophet Joseph Smith, and to know that he sealed his testimony with his blood as did prophets in ancient times. The greater our knowledge of our heavenly Father and his will concerning us, the greater will be our service to God and our fellow-men. Christ said: "He that would be greatest among you, let him be the servant of all."

Mrs. Ballard said: It is my observation that the lessons on theology have stimulated in a very marked degree the study and individual research of the scriptures. The test questions of the lessons serve as a challenge to our knowledge of the subject, to the end that greater efforts are put forth in preparation work and thereby greater knowledge is attained. We have truly come to feel that the scriptures are as a "lamp to our feet," that they should occupy some time each day, for they will give such growth and uplift as will not be found elsewhere.

The Apostle Paul said to the Romans, "For whatsoever things

were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Christ, the great teacher, said, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

Intelligent reading of the scriptures gives a breadth of vision, a fineness of perception, a culture, a moral strength, a spiritual outlook, that are beyond price. If in every home a heartfelt reading of the scriptures were a daily practice, the family would be drawn together in unison and love, and there would be a spiritual atmosphere created that would beneficially affect the entire life of each member.

Our theology lessons have unfolded to us to a very marked degree God's love and his great concern for us his children, and have given us a greater insight into his plans for the exaltation of man.

President Nephi L. Morris's address will appear in a later issue.

Literary Section

Miss Alice L. Reynolds, member of General Board, conducting

WHAT IS LITERATURE?

Julia A. Lund, member of General Board

A nation's literature is the outcome of its whole life. Its growth, in kind and degree, depends upon four main agencies: First, Race, or hereditary dispositions; Second, Environment—physical and social conditions; Third, Epoch or Spirit of the age; and Fourth, perhaps the most important, Person, or reactionary or expressive force. The greatest glory of the English-speaking race is the magnificent stream of literature from Beowulf to Thomas Hardy. Of all the privileges we enjoy in this world of opportunity today there is none, perhaps, for which we ought to be more thankful than for the very easy access we have to books. It is just as true now, as the Bishop of Durham said in 1344, that "The library of wisdom is more precious than all riches, and nothing that can be wished for is worthy to be compared to it."

This is a very busy world in which we live today. The demands upon our time are so great that if we would reap the richest harvest from our efforts in this vast field of learning, we must use great care in our choice of study. This has been the great object in our literary lessons— to suggest to our sisters what books to read and how to read them. This is the aim of all students of Literature; and what is Literature? We find it difficult to define; for literature is like happiness, or love, or life itself, in that it can be understood or appreciated, but never be exactly described. If one must formulate a definition, literature

is the written record of man's best thought and feeling. In its broadest sense it includes all writing; but as we commonly define the term now, it excludes the works which aim at instruction, such as books on science, history, or philosophy. Their field is knowledge and power—they appeal to the intellect. Literature, as we understand the term, means that large class of writing consisting of poems, plays, essays, stories of every kind, to which we go for happiness or counsel, for noble thoughts or fine feelings, for rest of body or exercise of spirit. They appeal chiefly to our imagination and our emotions; they awaken in us a feeling of sympathy or admiration for whatever is beautiful in nature or society or the soul of man.

True literature is divided into two great classes—Poetry and Prose. Of the two, poetry was the first to be developed. The greatest names in the literature of the world are those of the poets. This may seem strange to us of the twentieth century, who have seen in our own day the great popularity of prose literature, as is shown by the flood of novels, short stories, prose plays, essays, magazine articles and other forms of prose that have streamed forth from the printing press of all lands. Important as these are, we shall have to admit that no prose writers have ever equaled David, Homer, Virgil, Dante, Shakespeare or Milton.

We have said that literature depends upon four factors—race, environment, age, and author. It is through the last—the author—that we understand the other three. If we wish to know a people fully, we shall find the historical account alone inadequate for our purpose. History tells us what man has done; Literature tells us how he has felt in doing it. History will show us what place a people has won among the nations and what part they have played in the progress of the world, but regarding their innermost thoughts and feelings, their real life, it will have little to say. This information can be obtained only from the literature which they themselves have brought forth. The historical records, valuable as they are, will often be misleading if we do not see the other side of the shield—if we do not understand the thoughts and emotions that lie back of the deeds. Literature is the treasure-house of ideals. One who is not guided by ideals is worthless, even dangerous, to society. Literature not only stores up the noblest ideals that the world has known, but it inspires and fosters these in others. Therefore, since literature reveals the deepest thoughts and feelings of the human race, cherishes the ideals that lie at the basis of all that we hold to be most precious in our world today, and helps us to understand more fully this complex life that we have to live, it is one of the most valuable and really practical subjects that we can pursue. One ancient writer said that without literature the world would be a body without a soul. "In books we have the choicest thoughts of the ablest men, in their

best dress." Literature, in a word, teaches us to live creatively and to search for the sources of spiritual power.

PRESENTATION OF TWO CANADIAN AUTHORS

Miss Alice L. Reynolds, Member of General Board

I am to follow with a word or two on the two Canadian poets we are to take up in the course. Last spring there was a convention of Western poets held in the city of Seattle,—a rather new venture, I take it, from some reports. The honored guest of that convention was the veteran poet, Charles G. D. Roberts, of Canada, a man who has almost a strategic position in the poetry and literature of Canada. You know, a nation may muddle along for years with something that looks like poetry but that is really not poetry. Then, if there arrives one who possesses something of the mastery of technique, there is hope that a literature may be born. Charles G. D. Roberts did just that thing, which was his first contribution to Canadian literature. He proved to the nation of which he forms a part that he had mastered the technique of poetry and could be a finished versifier when he chose to be. Now to him there came a great occasion. Sixty years ago the different provinces of Canada became united under one head. The Articles of Confederation made of that country a dominion, and we have ever since spoken of that land as the Dominion of Canada. Last year all over the Dominion they were having wonderful celebrations in all the provinces because of the joy they felt that a union had been effected. Now at this moment Mr. Roberts got the inspiration of the hour and wrote these lines:

O Child of Nations, giant-limbed,
  Who stand'st among the nations now
Unheeded, unadorned, unhymned,
  With unanointed brow,—

How long the ignoble sloth, how long
  The trust in greatness not thine own?
Surely the lion's brood is strong
  To front the world alone!

Clearly a clarion call for Canada to throw off the servitude, in a sense, that she had retained toward the mother country, to come out in the light and show that within her own dominion was plenty of material for a worthy literature. That is the second contribution—the contribution of patriotism, that should be played up in any lesson on Roberts. Then he roused a whole group of other poets to write, and because of that inspiration, Canada had a Renaissance of literature. That is the third point. And the fourth point is that this man was a great revelator of the beauties

of nature. J. D. Logan says of him: "No other writer known to me has more intimately associated his mind and spirit with every object and phase of nature. His poetic descriptions are vividly real, and exquisite in beauty of expression, whilst his animal stories in felicitous literary English, in accuracy of particulars, in intensity of dramatic interest, are beyond criticism."

I must pass to the other Canadian author, and I am sure you will all feel sorry that we have not time to give more attention to our poets from the great northern land. Once France had a painter. He could see the beauty of simple, humble life, and he began to paint French peasants. He painted "The Angelus;" "The Gleaners;" "The Reapers;" and the whole world opened its eyes and recognized in these marvelous paintings undying masterpieces. In Canada on the east they had a poet, William Henry Drummond, who became acquainted with the people of the prairies near Montreal, a people who when they spoke sometimes used English words, sometimes French words; but he recognized in their life rare beauties, and he has given us some simple but undying masterpieces that are exquisite and beautiful and perfect, just as Millet's paintings are exquisite and beautiful and perfect. If I were talking to you of Millet this afternoon, I should think it my duty to have the pictures of Millet here that you might see them, so I have conceived it my duty to present some one to you who can read the poems of William Henry Drummond; and I take very great pleasure in introducing Mrs. Helen Henderson Pratt, who reads Drummond's poems in an effective and telling manner.

Mrs. Helen Henderson Pratt

Read "The Habitant," "De Nice Leetle Canadienne," and "Little Bateese."

After the reading Mr. Hyrum J. Christianson sang "Little Bateese," accompanied by Eva J. Olson.

A GROUP OF ORIGINAL POEMS

Mrs. Elsie C. Carroll

My dear sisters: I feel very highly honored in having the privilege of appearing on this wonderful program to which we have listened this afternoon. I want you to know that I also feel very humble in trying to give anything of my own to you. When I look into your faces and realize who you are and what your experiences and your lives have been, when I think of the things for which you stand and of the work you are doing, I certainly feel humble in presuming that anything I may offer will be of value to you. I also know enough about literature and, I believe, have a keen enough appreciation of it, to know

that my small efforts can not be classed as literature, and yet I have enjoyed very much the efforts that I have made in this direction.

The first lines that I shall read were written about fifteen years ago when my children were very small and when it seemed to me that all my time was taken up in washing dirty little hands and faces and mending little stockings and feeding little stomachs, —when it seemed that the drudgery, or what seemed the drudgery, of homemaking and mothering, took all my time; and sometimes I felt rather discouraged and a bit resentful when I thought of other things that seemed to be wonderful things which other people were doing, and which I dreamed that sometime I might do if I had time. Then, one day, my own dear mother, who had so cheerfully, happily, and sacrificingly given the toil and love and sacrifices of a lifetime in bearing and rearing a family of twelve children—said something to me that made the scales fall from my eyes and helped me to realize that I had a privilege in mothering my children, in doing something more truly great than any other thing I might attempt to do, if I did it right. And she helped me to realize, if I put something into that never-ending task of washing and mending and cooking and attending to the various needs of my children, that I was really creating something that transcends all art; and that realization I have tried to express in the following lines which I have called "My Masterpiece;"

MY MASTERPIECE

By Elsie C. Carroll

Oft to my soul there come stealing,
Sweet visions of consummate art:
A statue, a picture, a poem,
And there awakes in my heart
A longing to carve the fair image,
To color the picture sublime,
To sing for the world the sweet poem:
To create a great masterpiece—mine!

But e'en as I reach for my chisel
Or canvass and brush, or my pen,
And open the door to fancy,
I'm brought to the present again.
An echoing laugh may recall me;
A shrill cry of pain or of fear;
A small grimy hand on my elbow;
A sweet whispered word in my ear.

And away go my visions a-winging
Back to the fount whence they came;

Before me untouched is my marble,
My canvas is white, my song but a name;
I turn to the needs of my babies
And gazing into their dear eyes,
I thrill with the sense of contentment—
In their future my masterpiece lies.

The great poet Shakespeare has told us that "sweet are the uses of adversity." Perhaps when adversities are freshly upon us it is very difficult for us to realize the truth that anything of sweetness will come out of them; but later we can look back and understand that out of our sufferings, blessings have truly come; and so out of a great personal loss that came to change my life, I can now perceive, as a sweetness out of that suffering, an appreciation of friends and friendship that I had never known before.

FRIENDSHIP

By Elsie C. Carroll

I did not know what friendship meant
Till trouble came to me;
I did not know the many ways
That friends could friendly be.

I did not know how many hands
Would help me bear my cross;
I did not know how many hearts
Would sorrow at my loss.

I did not know the blessedness
Of just a word; a tear;
The pressure of a hand; a sigh;
The silent standing near

And breathing just a little prayer
That shines from out the eyes;
Of just a written line of hope;—
All these I've learned to prize.

And I have learned the world can't be
As empty as it seems,
When all one's love and joy are dead.
The light of friendship gleams.

And like a little torch it sheds
A halo in the dark—
A radiance that warms and spreads
Until it strikes a spark.

Within the soul made desolate,
On humble knees I bend
And pray that I may learn to be
In times of need—a friend!

A GROUP OF ORIGINAL POEMS

By Mrs. Claire Stewart Boyer

In the few moments that I am before you, I pray that I may have a small portion of the spirit of our Heavenly Father. I, too, feel very insignificant to stand before you this afternoon; but because you are Relief Society women, I am sure you will overlook my shortcomings, and that is the only thing that makes me feel that I can read my own poems to you. It was just a few years ago that I realized how closely allied were religion and poetry. After reading several books on the subject, I came to the conclusion that religion and poetry walk hand in hand along the path of life; that the aims of both are the same—to help men so to live that they may approach the ideal. The source of inspiration is the same; the material that they use, which is truth, is the same; and the same spiritual satisfaction that we get from religion comes also from poetry. Christianity, the story of Christ from the beginning, the plan of redemption and salvation, is the great epic poem of humanity; and God is the author. Religion, then, is poetry, and poetry is religion. At times we are all poets, for poets are merely people who see a little deeper significance in the every-day things of life, and have a keener sense of the relation of these ideals to the scheme of things entire. You have all experienced moments, perhaps wrapped up in joy or sorrow or disappointment, wherein you have had a spiritual influence; and that is just akin to the feeling that a person has who receives an inspiration to write a poem. The successful poet, of course, is a person who can take that little incident in life, interpret it in his own way, and put it in beautiful language; in other words, he catches a grain of truth, wraps it in a robe of beauty and gives it to the world; but he does not sit down and say, "Today I must give the world my little truth," as a Boy Scout says "Today I must do a daily good turn." He begins with an impression resulting from an experience which he has had recently or years ago; he begins to write; and, as all things seek the ultimate reason for their being, his poem seeks truths as the river seeks the sea; and a great many poets have told us that they are just as much surprised as their readers at the poem when it is finished. A poet has said that every man would speak if he had been well nurtured in his mother tongue, so that the only difference between the most of us and the rest of us is perhaps that some have been a little bet-

ter nurtured in their mother tongue and can express the feelings that all the rest of us have. To have great poets, we must have great audiences. Until you people who are enjoying poetry recognize a poet, he is not a poet. Until you appreciate a poem, that poem is not a poem. And so, of course, people who are writing are at the mercy of the readers, because a poet never knows how his poems will be received by the audience. I thought, at least as long as I am not a recognized poet, I would read the poems that have been recognized; but I thought that would be rather cowardly, so I will read one old one and a couple I have written recently. Perhaps the most interesting thing about a song is the little story that tells how the author came to write it, and so it is with a poem. When my little son was four years old, a friend was visiting me and said, "You have written scores of poems about that boy, haven't you?" I said, "No, I haven't written one." She said, "How terrible to have a child as darling as that and not to have written a poem about him." I said, "I have hardly felt capable of putting him into verse." But it was not very long before I realized I could put my son into verse. The poem is called "Child":

CHILD

(To David)

Dreamer,
Questioner,
Teller of tales,
You stand before me and I see
Great visions in your eyes,
Visions unknown but wise—
You know Eternity.

But Life as yet is just a parable
To ponder on;
Revealing year by year
Man's blundering apprenticeship to God;
And you, a stranger in a foreign land,
As yet can't understand.

But you can take the bits of wonderment
Fast slipping from your once-celestial hold,
And blending them with Earth's most transient lights,
Great tales unfold;
Tales that make wise men gape,
And rich men stare,
And both turn to the cross again
In prayer.

The other day a friend who is housebound called me and said, "I am terribly upset today; some one just called me up and scolded me for half an hour. It isn't scolding I need. I know I am a little discontented with my lot, although I have my radio, and everything, but what I miss is a little bit of living life." That was the best way she could express it, and it meant a great deal—a little bit of living life. After I had hung up I thought that is what we are all craving—a little bit of life just as God gave it, without being adulterated by man's hand, without being made too scientific or too perfect, and I wrote this poem called "Housebound."

HOUSEBOUND

Bring me a bowl of heaven's blue,
And dash my days with gold;
I need the elixir of Spring,
My heart is growing old;

Bring me a youth and a maid in love,
Their lips new-pledged with vows;
Bring me a laughing, unkempt boy,
Tumbled from apple boughs;

You send me books and music discs
All technically right,
I want a bit of artless love
To glorify my sight;

I want impulsive laughter,
(Quite forgetting I am old);
I want my soul wrapped up in blue
And crowned with heaven's gold.

Because we all love children's poems, I am going to read this one. Not so very long ago I caught myself singing on a rainy day—something that never happened before in my life, because rain has always depressed me. As I turned from my dishwashing, I saw my little boy on the floor looking at me with a queer expression on his face. I thought, "Why shouldn't I sing? I have had a wonderful past and a future that is bright. I do not know why the rain should affect me that way." I stopped washing dishes and wrote this poem called "Rainbows":

RAINBOWS

All day mother sang at her housework, while I
Was terribly cross at my play:
I couldn't go out, and my games wouldn't fix,
And it just kept on raining all day.

I wondered how mother could sing while the rain
Was spoiling the blue in the sky,
And splashing the window panes recently cleaned,
I couldn't help wondering why.

So I asked mother dear why she sang at her work,
And she answered me laughing, "You know,
If I lined up the thoughts I've been thinking about,
They'd look like a pretty rainbow;

"For I've two pots of gold called the future and past.
And they're chuck full of dreams bright and gay.
So from them I build me a rainbow bridge
To brighten the rainiest day."

I didn't quite understand how it could be,
But mother makes wonderful things;
And now I have rainbows inside of me, too,
Whenever it rains and she sings.

Social Service Department

(Bishop's Building)

Counselor Jennie B. Knight, Presiding

Mrs. Amy W. Evans, Member of the General Board, Conducting

The time in this department was divided equally between a lesson demonstration on the Social Service lesson for the month of May, by Mrs. Inez Knight Allen, member of the General Board; and a demonstration on the Diagnosis and Treatment of a Family Situation, by Mrs. Annie D. Palmer, member of the staff of the Relief Society Welfare Department.

The subject of Mrs. Allen's lesson was "The Child's Moral Development." In connection with the lesson she presented an excellent outline, which she followed and which is here reproduced. This outline may be applied to any lesson in any of the departments:

Preparation of Lesson

"Do not attempt to teach anything without the Spirit of the Lord."—*Karl G. Maeser.*

1. *Define Subject.*
2. *Collect Material*:
   Reflect on own information and experience.
   Read other ideas from up-to-date books.
   Converse on subject matter.

Observe conduct of others.
Summarize.

3. *Arrange Material*:
   Select *vital* points.
   Choose some illuminating material.
   Organize into major and sub-divisions.

4. *Determine Objective*:
   What—Information.
   Why—Application to life situations.

5. *Study Listeners*:
   Environment.
   Needs.
   Past experience.
   Ability to use—apply.

6. *Present Lesson*:
   Interest.
   Instruct.
   Inspire.

7. *Summarize or Conclude*:

8. *Assign New Lesson*:
   General.
   Committee.
   Individual.

Mrs. Palmer in her demonstration on the "Diagnosis and Treatment of a Family Situation" gave a comprehensive case-study of an Unstable Family, in which there was a man forty-four years old, a woman thirty-nine, and nine children, ranging in age from four to twenty years. The problems in this family, in the five year period, were lack of income, unemployment, sickness, dishonesty, truancy, divorce, immorality, and prostitution. After a thorough discussion of the diagnosis and the treatment, which included plans, budgets, etc., Mrs. Palmer said in conclusion: In the brief time allotted for this discussion it is possible only to glimpse the spot lights. During the entire time covered, from May, 1923, until now, there has not been a month when this family was not contacted. The economic problem has been constant. The office has been called for rents, food, and coal; for furniture and light bills; for false teeth and hand lotions. We have carried their plans and problems, as they moved about the city, to a half dozen bishops and as many ward Relief Society presidents, sometimes pleading for more help and sometimes urging greater restraint. We have been called to task when we seemed to request grocery orders too big or too frequent; and we

have been granted a month's rent gladly when the troublesome C.'s were moving to another ward. Through it all we have worked, patiently and sympathetically, realizing our family's handicaps and trying to understand their weakness. In forwarding the interests of this one family, careful cooperation and help have been received from bishops and Relief Society workers, from the County Dept. of Health and Charities, from Juvenile Court and probation officers, from the City Board of Health, the Community Clinic, schools, employers, private physicians, psychiatrists, psychologists, and many other consultants. The end is not yet. But the health of the family is much improved, the home keeping is better, the behavior of some of the children is improved, and some are doing fairly well in school.

Choristers and Organists' Department
(McCune School of Music)

Mrs. Ida P. Beal, Member of General Board, Presiding and Conducting

Mrs. Beal extended a welcome and called the attention of the delegates to the fact that they have a special work to do. She felt that the success of any meeting depends in a large measure upon the musical program and that it is therefore important for choristers and organists to take their work seriously.

THE PROBLEM OF THE CHORISTER

Mrs. Lizzie Thomas Edward, Relief Society Chorister

The first problem we have is the attendance. I think you will all bear me out that this is a very, very big problem in a choir. The choristers have no doubt observed a great lack of attendance, not from lack of interest on the part of the members, but because of other duties. For example, in our Relief Society choir, a number of our members are serving in various capacities—as ward presidents, block teachers, as officers in the Religion Class or Primary, besides being active members of the tabernacle choir. So they cannot possibly be very active in our choir. We had a membership of 110 when we started, but we now have an average attendance of about 60 or 80, and that, I think, is due to the reasons I have stated. The second problem is the lack of being able to read music. We have experienced great difficulty in making the progress we desire in choir work through the inability of the members to read music, only a few being competent to assume the second soprano or the middle trio staff. They all want to sing the high part or the low, and you can readily understand that it is impossible to have a trio arrangement when we leave out the second soprano. That is a big problem. The sisters

seem to get offended if we ask them to sing second soprano. You older sisters can sing the second part better than the higher part, unless you have been soloists. If one does not know much about music, one ought to sing second soprano—it is much easier on the voice—but she must know something about sight-reading. One of the greatest surprises that has come to us in the organists' department is the knowledge that choristers cannot always depend upon their organist as they should be able to do. This problem is utterly foreign to us as a choir, since we have the utmost loyalty shown us by our capable organist and her efficient assistant. No chorister can succeed without the fullest cooperation of an efficient organist. The organist ought always to be there; and if she cannot, she should have a capable assistant. I have been asked to make reference to the ten-minute practice assumed by some of the wards to improve their knowledge of the L. D. S. Hymns. This is a splendid idea and a step in the right direction. However, it would be much better if the time could be extended to fifteen minutes.

THE PROBLEM OF THE ORGANIST

Miss Edna Coray, Relief Society Organist

In considering the problems of a Church organist, I begin with the organ. This is her tool, and its condition, however well equipped she is with musical talent and training, largely governs the quality of her work. As she is expected to give her best to her part of the service, she deserves an instrument without tonal or mechanical defects. Having this, her next concern is how to make the best use of it. Piano study and practice alone cannot prepare her for playing the organ; for the two instruments are very different in touch and mechanism. The organ, like each orchestral instrument, possesses characteristics which must be learned with the guidance of a teacher. The lack of uniformity in stop arrangement and combination makes it necessary to study each organ itself. Having a good chapel organ, and ample preparatory instruction, she has next to consider what to play. Her selections are, of course, governed by the character of the meeting, whether sacramental, funeral, auxiliary, or holiday. The organ prelude for Sunday meetings serves the dual purpose of quieting the assembly and creating a devotional atmosphere. This latter cannot be achieved through a sentimental nocturne or popular air, however slowly and softly it be played. Such music suggests a moonlight romance rather than spiritual elevation. A soul-thrilling melody, like Handel's "Largo," would perhaps catch the attention of the audience sooner than would a piece composed mainly of chord progressions. Preludes for funerals may be either solemn marches as for the postlude, or sympathetic hymns for religious meditation. But for a holiday or "conjoint" meeting,

let the prelude be in bright, cheerful mood, though never undignified or spectacular.

It may be said in passing that the cabinet organ's possibilities for concert solo work seem to be almost overlooked, yet we enjoy solos upon the concertina, the accordion, and even the little harmonica—all with power vastly inferior to those of our modest organ. And it is surprising what a deal of brilliant music is available and adaptable for the instrument if one but looks for it.

Congregational hymns should be introduced in a tempo somewhat faster than meant to be sung, being played in crisp, rather detached style, definitely marking the rhythm, and thereby leading the singers into the proper swing, but after they have set their pace, neither chorister nor organist need try to hurry them. Choir accompaniments are subject to the wishes of the chorister, regardless of the organist's own ideas, for in a mutual relation somewhat like that of bishop and counselor, chorister and organist must work in harmony; and it is the place of the organist not to volunteer suggestions concerning the choice or the interpretation of choir music, but to play what ever and however directed.

Organ music for sacrament should always be sweet and devotional, though not including such pieces as "The Rosary" or various "Ave Maria's," which suggest forms and ideas contrary to our religious teaching. The choice of a postlude depends upon the occasion. If the audience is to march out in regular order, a well defined march movement should be played, preferably one in military 4/4 time, but not a one-step, two-step, or operatic ballet suggestive of dance hall or theatre, as they may neutralize the spiritual influence of the preceding music. Ordinarily postludes need not be marches but may include many excellent pieces of triple rhythm. Their function seems mainly to cover the confusion of moving feet and social chat, though on holiday or patriotic occasions they can add a joyous, exultant finale to the preceding service.

I commend to you, dear fellow-organists, the advice of my beloved teacher, Professor Thomas Radcliffe, not long before he passed from earth: "If you regard your music as part of the worship of the Almighty, then the best you have is none too good for such service." With a good instrument, some musical talent, adequate preparation, and prayerful diligence, we all can render service inspiring to our fellow-beings and acceptable to our heavenly Father.

ATTITUDE OF CHORISTER AND ORGANIST TO THEIR WORK

Mrs. Rosannah C. Irvine, Member of General Board

Not being a musician, I perhaps might not be able to reach

you quite in the way that a musician might; but I have one thought only that I would like to give to you. Every Relief Society meeting is divided roughly into two parts. The first part is the business, such as taking care of the charity, the finance, the educational part, or any other business that comes under the direction of the Relief Society organization. The second part is the devotional part, the inspiration, the spiritual part; and it is this that I want to spend my time on. You heard this morning in the meeting about some doctor who said he wished that all social welfare work might be under the direction of a Church. That gives you an idea of what we should always do in our work. If you remove from our organization all the spiritual part, then you might just as well be a county organization for welfare work, or for any other work that we are doing. I want to tell you sisters that if the meeting is a spiritual failure, it is largely your fault. That may seem a strong statement, but I am willing to stand by it. In prayer we beseech our heavenly Father for his Spirit, we entreat him for blessings, we ask him for everything that we need; in song we lift up our hearts in praise, thanksgiving, and devotional adoration. I am not saying anything against prayer; I think that of all things in the world that is the thing I have stood for more than anything else; but if I could sing, it seems to me that I would pray in song. I feel that I can speak from experience of some of the problems you have in having to deal with people who cannot sing, and I know you have a very, very hard time of it sometimes with those poor, old, cracked voices such as mine is. But no one knows better than I do that from the purest hearts the most perfect music springs; and so, with patience, with diligence, with earnest prayer, with energy, and the present day pep, you can put over your work. It will be a success if you choristers and organists have the spirit of your calling, which is to praise our heavenly Father and thank him with all your hearts through song.

VALUE OF THE CHORISTER AND ORGANIST TO THE ORGANIZATION

Elise B. Alder, Member of General Board

Herbert Witherspoon, president of the Chicago Musical College, once said in our Assembly Hall, "Music in all phases of life should come before religion." I cannot quite agree with Mr. Witherspoon—that music should come *before* religion; but music certainly does play a most valuable part, in fact *it is* a part of religion. The question was asked Mr. Witherspoon, "Can everyone sing and play? He answered, "All cannot be artists, but all can learn to sing and play sufficiently to make life happy;" and I should like to add, all can learn to sing and play sufficiently

to take part and be of service. Good singing is to our meetings what salt is to food.

Let me bring before your minds two pictures. Let us suppose this is the Relief Society meeting room and that we are the members, waiting for meeting. It is seven minutes to two o'clock p. m. Down the hall we see coming from prayer meeting the president, her two counselors, the secretary and others. As they enter the room, we see a distressed look on the president's face, and we hear her say, "Sister Brown, see if you can find someone to play the organ. Sister Jones, please select some hymns." No one can be found who can play, and by the time they are ready to begin the meeting it is five minutes past two. They sing "We Thank Thee, O God, for a Prophet," but get it pitched too high. Prayer is said, but inspiration is lacking. They sing again; roll is called, minutes read. No chorister present, hence no singing practice. The Literature Chairman has her lesson well prepared, but, try as she will, it is hard to interest her listeners. Meeting is dismissed. On the way home someone remarks, "What was the matter with our meeting today?"

The next picture will answer the question: Down the hall we see coming the president, counselors, and other officers, from their prayer meeting. As they near the door we see the organist hasten to the organ, nodding to the officers as she goes. At five minutes to two o'clock we hear sweet strains of music—not taken from some book she has picked up on entering the room, but music well thought out and prepared. At two o'clock the music is hushed. The president arises and in her hand she holds a slip of white paper, upon which are written the titles and pages of the songs to be sung. They sing "We Thank Thee, O God for a Prophet" with a real spirit, and it paves the way for the prayer. They sing again, roll is called, minutes read. The chorister and organist, well understanding their work, in unity conduct a most inspiring singing practice, and they are able to get all to sing and enjoy the practice. The Literature Chairman, inspired by the singing and being well prepared, gives a beautiful lesson on Eugene Field. At the end of the first part of the lesson she is heard to say, "Our chorister has someone to sing one of our author's poems;" and a sweet singer sings "Little Boy Blue." They sing again and benediction is pronounced.

As the sisters are walking home, we hear, "Oh, what a wonderful meeting." Why? I will leave that for you to answer.

When Hayden was praised for his wonderful oratorio—the Creation—he cried, "Not I, but the Power from above created that." And so you and I feel when we are blessed in our work. A certain chorister was heard to say, "What do I get out of all this but hard work?" My dear sisters, success in life is not measured by what we get but by what we give; yet the Lord is the

best paymaster in all creation, and he has said, "In as much as ye do it unto these, my brethren, ye do it unto me, for behold I will bless all those who labor in my vineyard with a mighty blessing."

"There is a destiny that makes us brothers,
None goes his way alone,
All that we put into the lives of others,
Comes back into our own."

PROFESSOR ANTHONY C. LUND

Leader, Tabernacle Choir

My dear sisters: The Relief Society has never seemed to me an organization for the development of music, it has so many wonderful duties of mercy and charity to perform; however, I am sure that the Society in various places will show us high grade music, and I am sure we all agree that the women who constitute the Relief Society are really one of the greatest forces in the Church in every way, so that whatever they undertake they will accomplish. Now, music must be fostered and promoted because of the appeal it makes.

You were just reminded that neither the chorister nor the organist is remunerated for services, but that there is compensation in the good that is achieved, in that which is accomplished, and we must take care of the cultural aim, it seems to me, of all of our activities. There was a time when the church at Rome would not allow a woman in the choir; they had boys and men and monks to take care of the singing in the churches; but there was a break-away, of course, in the Reformation; women gradually began to do something in the way of choir work and church singing, until now nearly everywhere it is far easier to get beautiful voices for church services from among the women than it is to get all male members. You are taking your place, and no more than your place when you excel in matters of culture.

I do not want to speak in a general way on music; I wish we might discuss together some of your problems. I understand that some of you aim to take ten minutes for practice in each meeting. Now I can tell you choristers and organists that if you have but 10 minutes, everything should be prepared in writing, and you should know every step you are going to take in order to make it count. You cannot get along very well with so little time unless it is wonderfully organized, every step made and taken without hesitation. You must know just what you are going to do. Choristers and organists should be united, and come to a common understanding or decision as to how the thing shall be done. They should arrange to have a little session first and know what they are going to unite upon.

It would be a good thing, if possible, for you to add to your practice a little exhilarating breathing exercise, and some little singing of scales. I have taught people year in and year out, and if you heard them sing and keep time you might think that they were expert; but when it comes right down to the point, many of them have gone along and done just as little of the fundamental work as possible, and they have reached a pretended grade, a pretended proficiency. I know this from experience. I remember once when a world-renowned doctor was giving us a talk, he said that one of his boys said to him one day, "Doctor, I think I will change and go to somebody else; I feel really conscience-stricken to be so much trouble to you. I need fundamentals and I shall go to a beginning teacher." The doctor said that in this world of ours there is really nothing else so important as fundamentals; that you have to get back to the root of things in every lesson, in order to achieve the progress that you desire to make. Every achievement goes back to fundamentals. I am sure, from long experience in teaching, that as teachers we are never so much enjoyed, and never so profitable to our students, as when we get right down to fundamentals and accomplish something. And if you can make your fellow singers whom you teach in Relief Society, believe that they have gained a single point, if you can prove to them that they have learned something definite, they are going to be there again.

In your practice, I suggest that you sing your song through and then come back and make your corrections, singing from end to end. This is much more encouraging than to work altogether on phrases or parts of the song . We should also pay strict attention to whatever marking is given at the beginning of the hymn. If we take something that is allegro, and render it a little bit slow, people might not know what was the matter with it and think it almost uncanny. The Lord gave us ears, which are divinely appointed to censor that which the voice does. The ear is natural without cultivation. Some can hear better than others, but all can hear that which is pleasing or displeasing, although they may not know definitely what it is that makes it so. I would advise you to learn very closely the marks of tempo. It is somewhat difficult when your pieces are allegro, to know just how fast they should be rendered. In the main—three-four time is always faster than four-four time. What is moderately fast for three-four time would be quite rapid for four-four time. So we have to understand these units of measure. The best way to make a society feel rhythmical is to be rhythmical yourself, and to demand a certain movement, a certain motion, slow or fast, which will give interest and meaning to that which we are doing. I remember with very much pleasure that when I first came home from Europe I was organist for Mr. Sam Barratt; he had an uncanny recogni-

tion of rhythm and its value, and I enjoyed playing for him more than I have for anyone since that time. He would drill and drill the boys and girls of the 17th ward, and they remember it to this day, because they often speak to me of the good time they had in Brother Barratt's Sunday School choir. You have seen people with rhythm and others without rhythm, and you have tried to dance with some of the latter and found it difficult, I am sure.

I desire to stress to you the importance of beating time well. Mozart said that time is the most beautiful and the most difficult part of music. Now you have the rhythm of a piece of music, and it has given you wonderful pleasure, it has been inspirational and you have been lifted up, you have felt fine about it, just as you have felt when you read together at school, and there was a swing about the reading which made you enjoy it. Now do not feel that your music is in any way finished, in any sense prepared, until all come to a unity of the swing, and the you will really enjoy it. Students of music should make a careful study of the metronome, which is a mechanical device for giving the minute measure; and you will find sometimes great discrepancies between what you think and what someone else thinks. Be careful to measure your time, as time is one of the most attractive factors of your work.

Music is wonderful. I don't know, but I cannot help but regard musicians as a little superior in some ways. We are all so poor, but it is well worth while, and we ought to be proud of our profession. The things of the industrial world will keep themselves alive; but if we desire the artistic in life, we must all make sacrifices in order to obtain it.

Do not get tired, if you please, of the old songs, the songs you have used and used. If they were art works when you began to use them, they remain art works all through time. Schumann said that the greatest sign of the artist was that he could always be enthusiastic about an art work, and more enthusiastic as he used it. That is the sign of the artist. Do not be afraid to use old songs; if they were once beautiful, they are always beautiful.

General Session

(Thursday Morning)

COUNSELOR JENNIE B. KNIGHT

In behalf of the General Board of the Relief Society I extend greetings and welcome to you, my dear sisters of the Relief Society. I appreciate more than I can tell you the opportunity I have of working with you in this great cause. I appreciate the president of this organization. I never saw, it seems to me, a more queenly woman, or one who has a greater heart than Sister Williams; I am

thankful, as her counselor, to labor by her side. I appreciate the privilege of laboring with Sister Robison and Sister Lyman, women of intelligence and good judgment and everything that is necessary to qualify them for the positions that they hold; likewise, the members of the General Board; and not any less do I appreciate the privilege of welcoming you here today as workers in this great cause. Many of you have come long distances to attend this conference; and what has been the incentive back of it? You all know in your own hearts that it has not been selfishness. You have come that you might be better informed and better inspired, that your vision might be enlarged to do unto others as you would have them do unto you; and even greater than that, to do for others things that you would not, in a way, do for yourselves. You sacrifice many of your personal desires and your own wishes, and hours that you might give to your family, in order to serve this great sisterhood, and the Lord blesses you for your efforts. He will bless you in your families; and you will become an influence and a power in your family that you could not obtain if you did not recognize and try to magnify the calling that has come to you through the Priesthood of our Father.

We are especially appreciative today of the work of the officers of the Salt Lake Valley stakes. We appreciate them for the beautiful display of work which they have arranged in the office, and we invite you to visit this marvelous exhibit. It must be a great and happy thought to you when you reflect that the sun does not set upon the work of the Relief Society of this Church, and that it all came from the small beginning of 18 members—now grown to over 61,000 women. That should be a testimony to you, as it is to me, that the Lord inspired this work and that he blesses our efforts. We are happy today in having some of our mission presidents with us, and I am sure that we are going to have a feast of good things. I hope that the Lord will bless you, that your minds may be able to retain all that you desire to retain. When you return to your homes may you be like a light that is set upon a hill, that cannot be hid, and that giveth light unto all that are around you.

MRS. PEARL C. SLOAN

President Northwestern States Mission Relief Society

It is with pleasure that I bring greetings from the Relief Society sisters of the Northwestern States Mission, and our love and appreciation to Sister Williams and the General Board, for the wonderful help that they have been to us in our lesson work in the mission field. We have in our mission thirty Relief Societies reporting at the beginning of the year, against nineteen last year. We also have one newly organized Society, with requests for two

more, which will be organized shortly. We feel that the Relief Society is a real anchor to the women who are in the large cities in the mission field, that it fills the need for something to center around, and that it holds together these sisters whose lives have been cast among the people of the world. And we have wonderful support from these women; they are loyal to our organization. It requires faith and courage for mothers to take one, two, or three children and cross the city to attend Relief Society meeting; but this our sisters are happy to do. Our women in the rural districts are just as anxious to attend meetings as those who are in the cities. At a conference I visited recently it was reported to me that one sister had traveled regularly, through all winds and weather, twenty miles, to attend Relief Society meeting. Another woman, a president, living eight miles distant was always in attendance, even if she had to walk two or three miles to catch the bus. Work in the Relief Society means to our women what a vacation does to an employee. Employers have long since found that they could get more efficient service from employees if they gave them a vacation. We consider, in a way, the Relief Society a vacation to the busy mother. It gives her an opportunity to get out and find out what other people are doing and to partake of the advantages offered through our lessons.

More than I can tell you, we appreciate the lessons as outlined. The lessons in theology have been especially adapted for our sisters in the mission field. As arranged, they create the desire to study the Scriptures. We find, too, that through our literary lessons a desire for good literature is created and we gain a great deal from the research work. The social service lessons are also a delight to us. We are very happy with our new text book. In Portland, two months ago, upon inquiring about this book we found that eleven copies were in the libraries in that city. These were in great demand, as they were being used as texts by three or four other welfare organizations. Not long ago I found in my Parent-Teachers' Magazine that this book had been recommended to the parents of the children in the Oregon School District. In many of our societies we have talented women who are members but are not affiliated with our Church. They are happy to enjoy the benefits of our organization, and give us real help in the social service and literary lessons.

In the mission fields our work is somewhat different from that in the stakes of Zion. Our districts are widely scattered; some it is impossible to visit more than once a year. When I tell you that to visit my farthest organization would take me twelve hours longer than it would to go to Salt Lake City, you can appreciate the situation. We are happy in our work, and we keep in touch with our organizations, even though we have to visit them by way of the typewriter. Last summer in one rural district where there is a

little colony, the Elders reported that the sisters desired a Relief Society organization, but concluded that it would be impossible on account of the condition of the road through the winter months and the distance these sisters would have to travel, to hold that organization. They asked if it would be possible to organize a society for the summer months. The Society was organized; bad roads and great distances meant nothing to them after they had become interested in their lessons. This Society not only continued but doubled its membership, last winter. I invited one of our branches recently when a lovely pageant featuring our work was given. After the meeting a physician walked up and said, "I am not a member of your Church, but I feel that your young men and your young women have meant much to me. They came to me when I was discouraged, when, though I needed not the things to feed the mortal body, I needed spiritual food. Their message meant much to me; and if I can do anything to help any society you have near by me, in a medical way, I shall be happy to do so." Through our missionaries this good man had become interested and had offered his services free to little children in that district who needed them.

In closing I express my appreciation to the parents of the worthy elders and women missionaries that we have in our field. Their companionship means much to us, and I desire you to know that they are doing noble work in the Northwestern States Mission.

MRS. FLORENCE R. KNIGHT

Former President Western States Mission Relief Society

It is a great pleasure, I assure you, to report the Relief Societies of the Western States Mission, over which I have had the honor of presiding for nearly nine years. The mission comprises the states of Colorado, New Mexico, Wyoming, Nebraska, West and South Dakota, and Council Bluffs, Iowa, covering an area of more than 350,000 miles, with a population of about six million people. From Denver it is nearly one thousand miles to one of the organizations in New Mexico; to visit them is a difficult task. We have twenty-four societies, most of them thoroughly organized. Some have had to discontinue for a time, but every effort is being made to start them again. The members take an active part in teaching the gospel to their people, arranging for cottage meetings, distributing literature, and engaging in gospel conversations. Many baptisms result from the efforts of Relief Society workers. Where chapels have been erected, the women have played a great part in helping the branch president. Many are new converts, but they have a wonderful spirit, and are happy in helping others. I have learned to love the work of the Relief

Society, and to love these women. It was hard to part with them, because I have watched their progress and their faithfulness. To see them arise in testimony meeting and express their love for the truth and declare that ever since they have been baptized their lives have been changed, makes the worker in the mission field rejoice.

We have followed the outlines and the lessons have been wonderful, under our competent class leaders, who come well prepared. In bad weather and over poor roads, our women come many miles to attend these meetings. A few words about the missionaries. I love every one of them. I have presided over the mission home and have had five or six at a time living there. They have been very dear to me, and I congratulate their fathers and mothers in this Church. They have helped us in our Relief Society work; they even prepare the lessons, and do so most intelligently. Many of the women missionaries have stated that they did not attend the Relief Society meetings before they went on their missions but that they have learned to love the work. When they go home they expect to encourage their mothers to attend. I wish to thank the officers and the General Board, because they have helped me in my work; and I ask the Lord to bless each one of you.

MRS. LALENE H. HART

Member of the General Board, and President of the Canadian Mission Relief Society

Never before in my service in public have I had greater joy and satisfaction than I have in the past year in the missionary field. My duties have been rather arduous—President of the Relief Society and mission mother in the home. My chief responsibility, as I have discerned it, has been to mother, in the best way I can, the boys and girls that you mothers and fathers have sent into the field. I wish that I could cause you to feel the responsibility that is placed upon your boys and girls in the mission field—that big responsibility of proclaiming the gospel to the world. Never before, I think, have the missionaries needed the support of the home influence as they do now. This is owing to the temptations that come to them, the modern conditions that they have to meet, and the problems before them. For boys and girls who have not had that responsibility in their home lives, it is remarkable how they meet all situations. Mothers, encourage your boys and girls. Do not write to them regrets that they have to do certain things, which you think are trials. They need your support, your prayers. One boy came to me just before I left, saying: "Sister Hart, tell my mother I never appreciated her more in my life; but ask her to pray for me." No doubt that mother is praying in her heart always for that boy.

Last September it was my privilege to meet the missionaries of the Canadian and the Eastern States Mission at the Sacred Grove and the Hill Cumorah, to commemorate the one hundredth anniversary of the time that the plates were given to Joseph the Prophet. This was one of the most happy experiences that I have ever had. On that occasion, you could feel the presence of the Spirit of our Heavenly Father. I think I never was more inspired than when I stood in that Sacred Grove and heard the songs and testimonies, and the prayers offered by the President of the Church and other leading brethren. I have had the privilege myself of helping to send and keep in the mission field five boys. I know what it means to a mother to know that her boy has a testimony and that his testimony increases by the work that he does. When I heard the testimonies of these boys and girls on that occasion, and perceived the spirit they manifest, it filled my heart with gratitude.

I have not yet had the privilege of visiting Relief Society work over the whole Canadian Mission. It takes about three weeks. The Societies are small and we have only eleven. They are made up mostly of people who have come from England or other countries, and stay with us until they get a chance to get into the United States. They are strong in the faith, and they follow the plans and outlines given by the General Board.

Now, I bear my testimony, my dear sisters, in all humility, that I do know that God lives, that the boy prophet was indeed a prophet of the living God, and that the gospel has been restored in these last days for our benefit. May we ever be found faithful to the trust that he has placed in us and may we do our duty as mothers and as Relief Society workers.

MRS. ANNIE WELLS CANNON

Member General Board

I am a little reminiscent today, and I am going to ask you sisters to take a little time with me and go back this morning in memory to Nauvoo. Last night we witnessed a very magnificent spectacle in the tabernacle, the onward progress in Relief Society work of one of the great stakes of Zion in symbolic portrayal. Prior to that pageant which was rendered we saw before us some living pictures of women leaders of our Church—great women leaders: Emma Smith, Eliza Roxey Snow, Zina D. H. Young, Bathsheba W. Smith, Emmeline B. Wells, and Mary Isabella Horne, sainted women who knew the Prophet Joseph Smith, women who lived in Nauvoo. I wonder if you, like me, saw other pictures as you gazed on these sainted figures, if your mind went back to that beautiful but ill-fated city of Nauvoo, if you saw riding along the streets

of that city, on a wonderful charger, a magnificent man, spiritually and physically magnificent, training other men in military tactics—the Nauvoo Legion. Did you wonder if he, himself, knew why he did that, and yet the history of our Church tells the story, when we remember the wonderful military precision of the camps of Israel, how in tens and fifties and hundreds they came out from that city, crossed the Mississippi, traversed the waving prairies, and trekked the desert sands into the wilderness, how later in military precision these same men went out and fought the savages in defense of their homes, and still later, went out, on to the frontier to protect the United States mail. I wonder if you saw that same figure gathering his brethren together in the School of the Prophets, and teaching them the principles that we have here in this sacred record book for Church government, the revelations of God. I wonder if you saw him with a group of chosen women gathered around him, teaching them the great work that was yet before the women of Zion—the work of the Relief Society in which we women are now engaged. And as you looked upon these pictures did you not also see other wonderful pioneer women who knew him: women who had listened to his teachings, women who had wept for Zion when he was martyred, women who had witnessed his mantle fall on Brigham Young, and with undaunted faith had made every sacrifice: Elizabeth Ann Whitney, Sarah M. Kimball and Harriet Decker Young, and a host of great women who went through the hardships of pioneer life. Many of those women, all of them, I think, that I have named, with the exception of Emma Smith, have stood on this stand and borne to you or to some of us who remember them, their testimony. What was it that made it possible for them to endure all their hardships? Many of us have not only listened to their voice but have been ministered to by their hands, blessed by their lips in our homes and in the houses of the Lord. I ask what was it made it possible for them to endure all these things that they did endure and to win such a wonderful victory? It was not wealth; it was not knowledge particularly, except the knowledge of the Lord. It was testimony—the testimony in their hearts of the truth of the gospel and the divinity of the mission of the Prophet Joseph Smith. This was the light that led them and made it possible to endure all things.

This is a day of speeding life, a day of radiant pleasure. We women of today have not these physical struggles that the pioneer women had. We are not meeting mob violence in this day and we are not pioneering, especially, the wilderness, but we have other battles to fight; there are other forces for us to meet. Satan is more subtle than ever before and the insidious fight that he is making among the youth of Zion is something for us to contemplate most seriously. The day of the chaperone is passe; it is not only impossible for us to go with our boys and our girls in their pleas-

ures, but it is impossible for us even to follow them in this day of automobiles and airplanes and telephones and radio. We as mothers in Israel, as workers in the Relief Society, must be strong in our faith and we must not neglect in all our work of charity and in our work of education the finer spiritual things of life. Let us have them for our guide, let us be watchmen on the tower, and in our organizations and in our daily lives study more than ever before these spiritual things, and have in our hearts that testimony that has been spoken of so beautifully this morning by our sisters. I know when we think of the teachings we have had from sainted women and from the brethren that have spoken to us, that the main thing that we remember—the one divine spark that has lived with us throughout all the years, has been the testimony that has been borne to us that God lives and that these people were willing to say, even as did the Prophet Job, "though he slay me yet will I trust in him. I know that my Redeemer lives." I believe that we can have just as strong a testimony and that we can guide our children and the youth of Zion aright and that we can have more power in our work if we pay more attention to these spiritual things. I know that the gifts and graces of the gospel are in the Church today even as they were in the days of the Savior. And I know for myself that Jesus lives and that this is God's work and has been revealed through the Prophet Joseph Smith for the betterment of not only the few but for all the world, and I pray that the testimony of this truth will be in the heart of every Latter-day Saint woman, to help her bear the burdens of life, and I ask it in the name of Jesus. Amen.

MISS SARAH M. McCLELLAND

Member of General Board

It is said that there is a certain psychological value in having a large number of people thinking and doing the same thing at the same time, and that therein lies the strength of organized effort on the part of men and women. Unity of action is essential to real success. Through union of feeling we gain power with God.

I believe there is a divine balance in all things of life, and that the Eternal Father casts us in the role where the need is greatest at the time. I believe we are given ambition and ability with which to raise ourselves, if we so desire, to the higher planes. When you cannot trust God, you cannot trust anything. When you cannot trust anything, you are in the condition of the world today.

From the lofty rafters of a barn a spider once came down upon a single thread of web, and established himself upon a lower level. There he spread his web, caught flies, grew sleek, and pros-

pered. Then he said, "What good is the thread that is stretched up into the unseen above me?" So he snapped it, and all his web collapsed. And unless we can keep the modern materialist from breaking our communion with the unseen, our spiritual history may meet the same fate.

Emerson says "Mormonism" is the only religion of power and vitality that has made its appearance for the last twelve hundred years. In a conference in the tabernacle, in 1920, William Jennings Bryan said, "I have never before witnessed such divine fervor." Our strength does not lie in numbers, but in the power of the spirit. The Bible and other ancient records have given us testimonies of the divinity of Jesus Christ, but our Heavenly Father has given unto us another testimony. In the 76th Section of the Doctrine and Covenants, on February 16, 1832, the Prophet Joseph Smith and Sidney Rigdon had a vision, and gave to all the world this testimony: "After the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives, for we saw him even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father." President Joseph F. Smith said he believed many of our young people have a testimony of the gospel, but do not know it; they are looking for some wonderful manifestation. He gave this key: When you are listening to some great truth that is being delivered, and you have a feeling in your soul that it is true, and there is a burning in your heart, that is the testimony to your soul that it is true.

Says Emerson, "Do the thing and you shall have the power; but they who do not the thing, have not the power." It would be an ideal condition if we had trained workers for all positions; but the training usually comes after the call. It isn't how much you know, however, but how much you can do with what you know. It isn't how many languages you can speak, but what you can say in one language. As a rule the opportunity comes to all to use their gifts. Eliza R. Snow said, "It is only through the cultivation of the pure and good side of our nature that the Spirit of God can dwell within us." To be a member of the Relief Society is an opportunity, a duty, a responsibility. Any man who in his life work does nothing whatever for his fellowman, has labored in vain.

According to the Prophet Joseph, one man empowered from Jehovah has more influence with the children of the kingdom than millions led by the precepts of men. Brigham Young in a discourse, remarked that whether we are rich or poor, if we neglect our prayers and sacrament meetings, we neglect the Spirit of the Lord, and a spirit of darkness comes over us. When the people do all they can, the Lord is bound to do the rest. Man can produce and control his own acts, but he has no control over their results. We are told there is no chastisement can come upon us that is not

for our good; it develops some virtue in our character. Eternal life means eternal growth.

Daniel Webster has beautifully said, "If you work upon marble, it will perish; if you work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, we engrave on those tables something which brightens all eternity."

The Relief Society has grown from a small beginning. Its members have devoted much time to the temporal affairs, which have helped to improve spiritual conditions. All the good we do is indeed spiritual; for before the Father all is spiritual. A strong spiritual vein underlies the outward covering. We are helping to fulfil the law when we love our neighbor.

I would just like to add my father's testimony that he received in Nauvoo. Sister Cannon's remarks reminded me of this. He had given up home and country, everything he loved, because he heard that the "angel had flown through the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth." He said, "I want to see that man: I want to shake his hand;" so he and my mother came to America. In Nauvoo they met the Prophet Joseph Smith, and my father said when he shook his hand these words went through his mind: "Whither thou goest I will go; thy people shall be my people: thy God shall be my God."

General Session

(Afternoon Meeting)

COUNSELOR LOUISE Y. ROBISON

My heart has been filled with gratitude for the spirit that has been with us during this conference. I was impressed while witnessing the Relief Society Review. When I saw those ward Relief Society presidents march up the aisle, it was inspiring; their faces had with them, no matter what complexion or what feature, a look almost of divinity, and I thought "Why?" First the thought came to me, it is because of the service they have rendered. Then I thought that even back of that there is something else. It is the manner in which they have rendered the service and met the problems of life.

Some time ago I read an article entitled, "Which Window Do You Look From?" It told how, on one side of a man's house, there was one window through which he looked out on a scene of depression—unpainted houses, unwashed windows, unkempt yards, and everything depressing; but there was another window through which he saw a beautiful home, with lovely shrubs and flowers; and even when the flowers were gone in the winter and rains and winds came, there was peace and courage there. Compare

these views and those he had from the windows of his soul, as he looked out upon life. He could see the jealousies and the envies, the untruths and the falsifying, and the ugly things of life; or he could look out upon the beautiful promises made by our Father in heaven.

We may doubt the word of man, but we cannot doubt the word of God. He has given us his word, that he is with us always, although we are not where we can see him. He says, "Lo, I am with you always, even unto the end." In our Doctrine and Covenants, Section 6, he says, "Look unto me in every thought; doubt not, fear not." Through his beloved John he said, "Behold I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." (Revelations 3:20).

Physical culturists tell us, if we will breathe deeply for so many minutes each morning, that all through the day we shall continue to breathe deeply. I wonder if we ought not to apply that to our prayers. We all pray in the morning; but too quickly we forget and start worrying; and we think, if this happens today or if that happens today, we cannot endure it. We forget, and look out of the wrong window of our soul. Of course, we must meet problems in life; they are here for us to meet, and we could not be strong if we had not to meet them; but we can meet them by looking out of the right window of the soul, and know that our Father's word is true today, just as it was when he uttered it, "Lo, I am with you always."

I think of how far I drift away from what I could be. When we read that the Psalmist said, "The Lord is my Shepherd, I shall not want," it seems to me that we should trust the shepherd always watching over us—"He maketh me to lie down in green pastures, and leadeth me beside the still waters." So if we could, in our lives, always look out of the window of faith, then we could be comforted by the forty-sixth Psalm, "be still and know that I am God."

Just a word from the General Board in appreciation of the great kindness of our sisters when we go out into the stakes. I think you will never know what it means to us, after we have had an all-night ride and we come to your place dusty and unkempt, to find you so courteous, lovely, and hospitable to us. It makes our work easier. We appreciate you for all the work you are doing. When the report is read of how many days were spent with the sick, I wonder if you realize what a great thing you are doing and what it means to people in trouble. My heart goes out in loving tenderness to you women who serve and help to make life more lovely for others.

Mrs. May Booth Talmage's address will appear in a later issue.

PRESIDENT CHARLES W. NIBLEY

It has certainly been an hour of rare enjoyment to be with you and listen to your songs, your prayers, and your speakers, and to become a little better acquainted with the great work you are accomplishing. This is a wonderful organization. In good works, I think it the most efficient, possibly, of any auxiliary organization. It was wonderful to behold, as I did a short time ago, the magnificent Review which you put on in the Tabernacle—a demonstration of the force, power, magnitude and glory of your work. With tears in my eyes, I beheld those dear sisters, especially the ward presidents from all these different stakes, marching down the aisles of the Tabernacle, and I thought what a wonder, what a marvel is this great work of the Lord. As I looked on that scene in the Tabernacle, I thought in my heart, I wish the Prophet Joseph Smith could be here now and see what we are witnessing. I think we hardly realize what it all means. I know it is difficult for me to sense to the fullest the grandness, the glory, the majesty, of this work. It cannot be done. The human mind cannot grasp it. It extends back into the eternities of the past and through this gleam of time that we call now, into the eternities of the future.

I know the sacrifices that you sisters make. I know how much the bishops of the wards depend upon the Relief Society for help. The presidencies of stakes and the brethren who stand at the head, the Presidency and Apostles, also know very well that your work is rare and choice indeed: and there is nothing but praise, all praise, all honor, to the noble, splendid labors of our sisters. God bless you, my dear sisters, in this glorious work of your Master, our Master, the Lord Jesus Christ.

When Sister Talmage spoke to us concerning these gatherings in the old countries, held under such great difficulties, and the sacrifices these people make for the spirit of the work and the upbuilding of it, I thought how wonderful it all is. I thought it nearly as wonderful as the words of the Savior to the boy prophet, a small boy, unlettered, with no chance for education, one of the most unimportant, probably, of young men, or certainly not important at all; and yet that unimportant, unlettered personage, without schooling, was told by the Lord that his name would be had for good and for evil among all the nations of the earth. How marvelous and yet how true! How the Lord is magnifying his work and adding to it and strengthening it and building it up! We are here to perform the labor that we are called upon to do, in humility, in obedience, in faithfulness, in sacrifice, if need be, to build up the kingdom of God, to make it great, so that the name of our God shall be great and honored in the earth, and men shall know as we know that the power of the living God is with his Church and his people.

I, too, have visited Europe and more than once—in fact, six different times have I visited and traveled extensively there; and while I could not understand the language in Germany, Holland, Sweden, Norway, I could understand and feel the spirit of the Saints, which I found always the same. I was thrilled with their singing, their prayers and speaking, and bearing of testimony, in languages I did not understand.

With power the spirit of the Lord is with you, my sisters; and I say again, all honor, all praise to the magnificent work that you are doing. The Lord bless your presidency, your General Board, presidencies of stakes, and all the faithful workers, those who sing for you; the ward presidents, who do the labor, the most of the real hard labor, although there is hard labor done even at the head. I know Sister Lyman here—no one has worked any harder or done any more real hard labor and work than she has; and so have the others; we all do our share; but I pray that the Lord will give us the spirit of the work, that we may accomplish it to his name's honor and glory and to the upbuilding of his kingdom and the establishment of his kingdom in the earth.

MRS. AMY BROWN LYMAN

General Secretary of Relief Society

In addressing a great audience like this—such a wonderful audience of such good and capable people—I feel weak and timid; but I believe we all consider it a privilege and an honor to testify of the goodness of God to his children, of the blessings which have come to us from the gospel. While Sister Talmage was speaking of these various countries in Europe, I was thinking also of the women who are working in the islands of the sea. If we could circle the globe, we should be astonished at the things being done all around the world by Relief Society women. I have had the privilege of visiting the Relief Society women in Hawaii and seeing them at their work, seeing them preside at their meetings, and hearing them speak and pray in eloquent fashion. I visited their work meetings and saw the beautiful quilts, baskets, mats, and other things which they are making to raise funds for their charity work. In the Tahitian Mission the women pick cocoanuts and dive for pearls to raise money for Relief Society work. Sister Sessions tells how women in South Africa cook and sell food for the same purpose. In Armenia they weave rugs and make lace to add to their treasury. Sister Valentine, who is in the German-Austrian Mission, introduced the cafeteria luncheon there at the one hundredth anniversary of the birth of Brother Maeser, serving all the people with meals at 10c each. When Sister Hart spoke this morning about our missionaries and how hard their work

is because of unbelief in the world, I was reminded of something. I shall read it to you:

"The final forces in human society are always the spiritual forces. The civilization of Central Europe did not go to smash in the summer of 1914, and in those fateful years which followed, for lack of brains. The disaster did not come because people did not know any better. Nor did it come from lack of wealth or of energy. The world had never been so rich nor so strong, in its ability to harness the elemental forces of earth and sky and sea to the task of human betterment, as it was in the opening decade of the Twentieth Century. The civilization of that fair and promising section of earth went to smash for lack of character. The people of Europe were not good enough to do the things which ought to have been done; they were not good enough to leave undone things which never should have been done.

"And the recovery of Europe to its normal estate in these strange, hard days, is being held back chiefly, not by a lack of money or of material, not by a lack of knoweldge or of brains, but mainly by the spirit of fear, of suspicion, of hatred between man and man, between land and land.

"In my judgment the main hope for this torn and baffled world is to be found in religion. It puts first that which is first. It faces men in the right direction by an orientation of interest and desire which is valid. It calls upon them to seek first the rule of the divine spirit in their own hearts, to the end that all the other things demanded for worthy and joyous existence may be added in their proper order."

Now the basic fact in religion is faith in God. We cannot have religion without God. We can have morals or ethics. But these carefully devised programs for human action lack the deeper source of motive and stimulus needed to nerve men for the hard tasks. The man of faith, sure that God is with him and for him, faces the field undaunted. "The Lord of Hosts is with us," he says. "The God of Jacob is our refuge—therefore we will not fear."

I have recently had an experience which has caused me to appreciate more deeply my religious heritage. I was associated for two or three weeks with a woman who styled herself an atheist. She told me she did not believe in God; nor in a pre-existence, nor in a hereafter; nor in the so-called mission of Jesus Christ, although she thought he was a good man, probably the best man that ever lived. This woman had been brought up with every opportunity. Left an orphan with plenty of money, she had attended church when a little girl, as had her husband; but they drifted away and became unbelievers. She was a woman of education and refinement and had traveled extensively. She was morally and ethically sound, optimistic, cheerful, charitable and

kind to the poor. Her husband was dead and two of their grown children had passed away, leaving her practically alone. I asked her if she expected to see her husband and her beautiful daughters again; she said no, that it was all finished. I asked her what she thought had become of them. She said, "I think the life that was in them, the spirit you call it, has gone into the forces of nature, and the material part has gone into the elements of earth." I asked her how she could be so optimistic and happy and cheerful, and she said, "Everybody must meet the same fate and I am no better than anybody else; this is everybody's lot." And so she was reconciled.

Every time I talked to her, I was almost overcome with gratitude for my knowledge and for being brought up in a religious home. I am thankful, grateful, that I know God lives, answers prayers, and will receive us in that heavenly home; that Jesus Christ is his son; that the gospel has been restored. Because of this experience these things are broader and bigger to me than they have ever been before. The greatest thing in the world is the gospel; the greatest realities are spiritual. Other good things are important, but the transcendent force is the spirit within us.

Thankful, as I am sure you are, for our background is practically the same, that my parents were drawn to this Church just as iron filings are drawn to a magnet, I am, thankful, also, that my father was willing to leave his comfortable home in the South and cast his lot with the Saints in Nauvoo; that he was willing to cross those trackless plains with that first band of pioneers in 1847, to a haven of rest for this people. I am thankful that he was willing later to cross the plains over and over again, thirteen times with ox team, to lead others here. What we are is a result of heredity, environment, and experience; and I am grateful that my background is what it is.

How anyone can believe there is no God I cannot understand; how anybody can believe that this great earth exists, moves, produces life, by chance; that matter and force, with no supervising intelligence and purpose back of them, could create an earth and could create human life. Walk into a department store; its system and order fill you with admiration. You ask, "Who planned this wonderful institution?" And I say to you, "Nobody; there was no intelligence nor purpose back of it. Matter and force somehow or other produced this great institution." You would laugh at such an answer. We might enter our beautiful capitol and ask in admiration, "Who planned this wonderful building and everything that is in it?" And if I should say "Nobody; it just came by chance—it just happened," you would be amazed.

The globe that we inhabit goes swiftly through space in its own orbit, revolving on its axis. Do you think it is doing this without any direction or purpose back of it? I say and you say,

"No." Do you think a ship at sea will go directly and safely to port without drifting, unless there is some intelligence directing that ship? We say "No, there is a pilot on board." And so there is something directing this great earth; there is a pilot directing it, together with these great physical forces. It is our Heavenly Father, who is accessible to all of us. When we keep his commandments and obey his words, we can draw near unto and receive help from him. May the Lord help us to realize these spiritual things of life, so important that nothing else can compare with them.

COUNSELOR JENNIE B. KNIGHT

If I could speak the thoughts that have come to my mind during this conference, they would fill a book. Surely the stone that was spoken of by Daniel—the stone cut out of the mountain without hands—is rolling forth to fill the earth, and you are helping to carry it along. This morning in the hotel lobby I met the president of a little stake writing a letter to her missionary boy down in Australia; and this afternoon you have heard reports from the land of the midnight sun, from South Africa, and the islands of the sea, all telling of this message that our Lord and Savior restored again to the earth. Unto the testimonies borne I want to add my own of missionary work. In youth, it was my pleasure to belong to a Mutual Improvement Association, and it was our custom to celebrate our president's birthday by holding a testimony meeting. On one of these occasions our stake president was blessed with the gift of tongues and the interpretation was that the time was not far distant when some of the girls present would be called to go to the nations of the earth to preach the gospel. I remember looking around the room. A little fair-haired girl was there, and I said to myself, That will not come until the day when this little girl is grown up; it seemed far off. But not long after that, six girls from that Mutual Improvement Association, including myself, were called to go to England. It was in England where our missionaries first opened foreign missions; it was a singular coincidence that when the girls were called to go and bear the message as individuals, they went to England. I desire to testify to you that the Lord blessed those missionary girls, as he will bless your efforts to carry on the work at home. You will be glorified in his name and service.

As sister Lyman was speaking of her great privilege and thankfulness in having a testimony of the gospel, I thought, yes, we are greatly blessed. The hands of those in authority have been placed upon our heads after we have entered into the water of baptism and come forth, and we are entitled to that spirit. I am thankful to my Heavenly Father that it has always seemed as natural to me to believe the gospel of Jesus Christ as it has for

me to eat or to breathe—a debt of gratitude I owe to my parents. I owe much to the opportunities the Church has afforded me, for from my early infancy I was taught to pray, to believe in a Heavenly Father, and I know he has answered my prayers. He comes to my rescue when I need him, and my only worry is that I do not acknowledge his goodness enough.

Now, at the close of this conference word comes to us that you feel that we have had a most splendid session. Away back in December, Sister Williams had this idea of department work for this conference in her mind, and she said after our executive meeting, just before Sister Lyman and I left to attend the National Council of Women, "Now, if you have a moment to spare, will you try to think of something we can have by way of department meetings during the conference?" So she was thinking about it, and we have thought about it; when we have met with her in the executive and board meetings, we have planned it; and the Lord has blessed us in following her suggestion. I thank each and every member that has taken part in this conference to help make it such a success; those who have been asked to furnish the music or to make addresses have responded loyally, and every committee has done well its part. I am thankful you have been able to be here to participate in these great meetings, and may the Lord bless you in going to your homes.

Substitution

By Alberta Huish Christensen

An English-garden picture hangs
Within my breakfast room,
Where hollyhock and mignonette
And larkspur are in bloom;
And though the skies outside be dull,
The sea mists damp with gloom,
The sunshine of its garden path
Illumines all the room.

I have a golden memoried dream,
Hung close within my heart,
Where nightingale and slender moon
And roses are a part;
And when all life prosaic seems
Like flowers without perfume,
I live again the romance of
A distant, perfect June.

BE WITH ME, LORD

Annie Pike Greenwood

Be with me, Lord;
Be with me yet awhile;
Such weary thoughts the vacant hours beguile—
My heart is sad while all around me smile;
Be with me, Lord.

Be with me, Lord;
Thou wilt not leave me now—
I am Thy child—before Thy feet I bow;
I live, O Lord, but Thou wilt teach me how;
Be with me, Lord.

Be with me, Lord;
Thou wilt my Shepherd be,
For One who stilled the waves hath power with me;
O lest I lose the path which leads to Thee,
Be with me, Lord!

June

By Christie Lund

June!—The month of the rose and the bride. The month of glorious moonlight nights; of whispered vows in rose-scented gardens; the month of romance and—love.

It is strangely wonderful that, in spite of all the cruel satire about marriage, in spite of the large number of divorces being filed every day, Dan Cupid goes on his way, smilingly tinting the world with magnificent colors and filling it with poetry and music for the many young hearts that have given themselves into his keeping—just as they did a thousand years ago—just as they will a thousand years hence. For, no matter what changes, love remains changeless and unchanging. Strangely, gloriously wonderful! Thank God, that as long as there is life there will be love and young hearts that will beat high with its hope and promise.

We can imagine Elizabeth Barrett coming out of the long darkness of her physical pain into the beauty of June and the love that had given her new life and hope and strength. We can understand her and Robert Browning's immortal love more clearly —in June.

It must have been in June that Edgar A. Poe and Virginia Clem dwelt in that mythical "Kingdom by the sea" and sealed their love that neither time nor poverty nor disease could ever destroy.

It is indeed the month of the bride. And as we watch the young bride and groom as they stand on the threshold of this great, new adventure, under the glory of June skies and amid the glamour of romance, and we hope—hope against hope—that they may take with them far into the sacred portals they enter all the joy and hope that now are theirs. We hope that his eyes will ever shine with the same tenderness and that they will meet the same pride and trust in hers. It can be done if they will both give ALL into the building of love's shrine. Love demands all or nothing; it demands faith, hope, constancy and sacrifice. But no matter what the demands of love are it is certain that it gives back many times what it receives; its law was written in heaven and its dividends are joy, peace, security, health, beauty and a wealth that surpasses that of Croesus in the love that surges back a hundred-fold into one's own soul.

Doctor Frank Crane said that love was not blind but was rather the only thing in the world that could really see. Love sees the beauty in its beloved that the unseeing world is forever blind to. It sees the tenderness and sympathy that are hidden

like rare gems from the eye of the careless observer. No, love is NOT blind, it IS the only thing that really sees. Poor is he who has never known the rapture nor the pain of that sweetest of all sweet stories, but rich is he who has not only known it but has kept it in his heart of hearts forever after.

"To keep one sacred flame
Through life unchilled, unmoved—
To love in wintry age the same
As first in youth we loved.
To feel that we adore
Even to fond excess
That though the heart would break with more
It could not live with less."

The Great Salt Lake

By Linda S. Fletcher

A bright tear on the tanned cheek of the West,
Thou liest, O great and brooding Lake,
A Niobe dissolved.
The fierce and ardent Sun has tried in vain
To kiss thee from the face of his Beloved;
Thou pinest on,
Longing to pour thy wealth of loveliness
Again into the arms of thy great Lord,
The mild Pacific.

As years roll on and loneliness
Adds to the bitter weight of thy deep grief,
My heart yearns o'er thee.

Canst not forget that early ecstasy,
Be wooed to calm by all the beauteous sights
Around thee?
See how the mountains circle thee with peace,
And how the sky decks thee at eventime
In gorgeous, flaming robes of rose and gold,
And flashing jewels.
The morning loves thee, too, and lays on thee
A shimmering cloak of tender green and gray,
Crystal bedecked.
Cannot these tender min'sters soothe and cheer,
'Till all the pain be swirled from out thy heart
Like mist by lifting winds?

* * * *

Ah, can I ask, who too have known the pang
Of separation from a being loved?

* * * *

There's no forgetting.

Work and Business

(Second Week in August)

TEACHERS' TOPIC FOR AUGUST—THE HOME

Art in the Home

I. The home is an expression of the individuals who live in it.
   (a) Careful consideration and thought should be given to the appearance of the home as well as planning it to answer the needs of the occupants.
      1. Exterior.
         a. Trees.
         b. Shrubs.
         c. Lawns.
         d. Vegetables and flower gardens.
         e. General appearance (coloring of houses).
      2. Interior.
         a. Walls and furnishings—colors selected, warm or cold, according to room situation; low-toned, background surfaces neutral, draperies simple and harmonious, lights well placed and shaded. Age of color.
         b. Furniture—suitable to use, substantial, harmonious.
         c. Pictures.
            1. Paintings by reputable artists.
            2. Copies of masterpieces.
            3. Original drawings.
            4. Place of family painting or photographs.
            5. Pictures suitable for children's rooms.

II. The individuals who live in the home are constantly influenced by their surroundings.
   (a) Intellectually.
   (b) Morally.

Pictures

My house has magic windows in its walls,
Windows that open on a land of dreams,
A land of quiet meadows and cool streams,
Of forest paths, and radiant waterfalls.
Here are forgotten cities, and old halls,
With high-arched ceilings built of blackened beams,
Where Rembrandt's mystic inner sunlight gleams
On armored men, and women in quaint shawls.

And here are quays where boats with colored sails
Discharge exotic cargoes from far shores:
Ivory and gems, baskets of precious ores,
Old wines in earthen jars, and silken bales,
Through time and space, in fancy he may roam
Who has these magic wonders in his home.

—*Mackintosh.*

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* * *

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* * *

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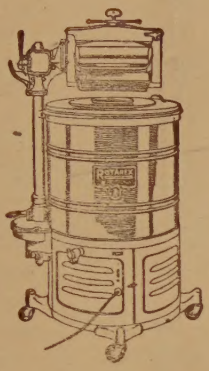

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